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# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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## Chronicle

**Australia.**—Students of Australian politics and Australian correspondents of the more important British papers were inclined before the recent elections to predict

*The Elections*      the fall of Premier W. M. Hughes.

Their previsions seem to have been correct. The party over which Mr. Hughes presided, the Nationalists, held office by the insecure majority of one over all in the House of Representatives. The election returns indicate that it has now fallen behind, and Labor is once more the leading party. In the House, according to what appear to be final reports, Labor musters 28 members; in the last House it had 24. The Nationalists lose 11 seats, dropping from 38 to 27. The Country party, a farm bloc with which the revived Liberty party cooperated in the electoral campaign, gained several seats and raises its membership in the House to 20. It is evident that in such a condition of affairs it will be impossible for any one party to rule alone or to dictate policies. Moreover, since the Country party, which may be able to some extent to control the Liberal party, is bitterly opposed to Mr. Hughes, it may be impossible for him to form a coalition.

In the last years Mr. Hughes has considerably changed his political affiliations, and moved from the advanced left to the extreme right. When Labor Premier in 1915,

he recognized that the Socialist and pacifist elements threatened to make of Labor an anti-war party. He then broke loose from his former party allegiances and rallied around him the "win-the-war" elements, and became the leader of the National party. He has been in power ever since. At the Peace Conference in Paris, he was one of the most outspoken champions of British imperialism. Although in the elections of 1919, Mr. Hughes still held on to power and his party was returned to office, some of the Nationalist leaders went over to the Country party. Forgetting that he himself had formerly seceded from Labor, Mr. Hughes severely criticized them, and his criticisms, often continued since, have had their disastrous effects on his own party and policies.

**Austria.**—The work accomplished by the Austrian legislative body, both by the majority and the opposition, was carried out with every sign of earnestness and good will.

*Economic Conditions*      It was sad work for the deputies to bring into effect the conditions imposed by the Geneva covenant, and the representatives of the people accomplished it with a heavy heart, no matter whether they voted for or against the proposed measures. "We hope that the world will understand what it all means to us," a correspondent writes to us, "and what a terrible crime it would be to disappoint us now that we have done our utmost, as we have been so often disappointed before!" It is the opinion of the *Tagblatt* that the Austrian Chancellor, Dr. Seipel, has gained even more than before the confidence of the public since his work on the covenant of Geneva. The paper says:

Instead of whining for merciful help, he brought home to the men who rule the world the great dangers implied in the eventuality of a breakdown of the Republic. He called their attention to the "problem of Central Europe" and so aroused foreign political activity to bring about the desired development of things through the competition of power between the nations. In his memorable final speech at Geneva he succeeded in touching the hearts of all those who belong to the world of culture. On coming home to Vienna he gave the democratic principle its due in his addresses to the people. From meeting to meeting he went in spite of bodily ailment and tried to reconcile public opinion with the work of Geneva.

The stagnation in industry and trade is becoming worse from day to day. In former years the weeks before Christmas used to be shopping time for the whole population. Now most shops are empty and the salesmen stand idly behind the counters. Some establishments have been

obliged to stop business altogether, while others will have to follow suit in a short time. Unemployment has increased. Even the hotels have not enough work to occupy their employes. The lack of labor, and therefore of bread, threatens to become an epidemic sparing no class of the population, from the simplest laborer to the highest man of culture. Yet Austrians have not given up hope. Mr. Hainisch, president of the Republic, recently gave the following information to Professor Marcel Dunan, a French journalist:

I consider Austria perfectly well able to live by herself. Her geographical position makes her the natural meeting-place of international commerce. A methodic development of her natural resources could easily lead towards covering two-thirds of our wants. Our commercial activity and industrial production could achieve a guaranty for our existence. Have we not vast stores of timber and ore in our country? The iron and the magnesia of Styria are of a specially fine quality. The plan adopted for the State railways is converting the Arlberg line into an electric railway according to the Swiss example. Other lines will follow suit. I estimate the quota of the coal saved by substituting water-power for combustion at sixty per cent. Even now many peasants in the Alps have utilized water-power for their household use. We shall have to spend 300,000,000 kronen on the water works of the "Spital am Semmering," but we shall get this sum back again in one year and a half by saving 700 wagons of coal and one hundred wagons of oil. At this moment, the most necessary thing is to get a brief respite for our people in order to give us time to develop the resources of our country in the way agreed upon between the Ministry of Seipel and the League of Nations.

To a question as to his opinion concerning the financial program, just then under discussion in Parliament, Mr. Hainisch answered: "Everybody here sees the necessity of the strictest economy. As to its being practised in the State offices, I can tell you that 25,000 State officials will soon be dismissed." This, however, will mean a great increase in the prevalent unemployment, although it will reduce the unnecessary expenses of officialdom.

A very characteristic feature in the mentality of the Austrian people is shown in the great amount of good artistic work carried on by them in spite of all difficulties. Expression is the safety-valve of the depressed human mind, and if that mind happens to be an artist's, suffering extorts from him the finest kind of expression he is able to yield. There are at present four art exhibitions and much good work is displayed in all of them.

Winter set in very early this year. Cold storms made things as disagreeable as possible for the poor people who sit in half-ruined houses, where neither windows nor doors fit closely, and who are unable to heat their rooms. Chancellor Seipel's efforts to raise a fund to supply fuel for the poor was not sufficiently successful. The committee settled the quantity to be doled out at 200 kilograms of coal per family, which is a very small amount indeed. Yet even so they were able to give this relief to no more than about five per cent of those who applied. If we consider that a comparatively small number of those in great want of fuel applied at all, the terrible need of the Austrian

population again becomes apparent. After all, fuel is not a luxury, but one of the direct necessities of life.

**Germany.**—The hotly discussed French occupation of the Ruhr, in view of Germany's alleged default to meet the coal order demanded of her, was from the first re-

*Germany's View of Poincaré's Plan* garded, in the words of a correspondent to the *New York Times*, as "a continuance of a consistent, sinister

French policy to annex the Rhineland and the Ruhr, and to compass Germany's complete economic and financial ruin." The seizure of Essen alone was announced as the first step. Other measures were to follow after January 15, owing to Germany's inability to pay the 500,000,000 gold marks that will then be due. Germany states that eighty-nine per cent of the 13,600,000 tons of coal demanded for the French reparations were delivered last year. The deficit is said to have been due primarily to refusal on the part of the French to accept certain qualities of coal and their demand for a better quality than Germany herself was using. Other causes given are strikes and transport difficulties. According to a special cable sent from Berlin, January 6, to the *New York Herald*, German industrial chiefs had just then received word from Essen that preparations had already been begun for the establishment of a French commission to control production and distribution of coal. "This body would specify the kind of coal to be mined and where it was to be shipped. A host of French engineers will be employed to sit at the pit head to enforce obedience to their orders." How such proposals were viewed in Germany is clear from the various editorials that appeared in the German press when the French occupation was considered inevitable. The *Deutsche Allgemeine Zeitung* wrote: "Poincaré's plan is the plan of a cold-blooded criminal, conscious of the purpose of sabotaging peace after the war. Let French militarism take its own course, and thereby seal its own fate." Yet the writer grasped the full seriousness of the situation for Germany: "Either Germany will rise again or go to ruin together with France." The *Deutsche Zeitung* proclaimed that the fight had begun, although neither this nor any other paper alluded to violent opposition. It said:

A tense European and world political situation has been created. The battle for the dominance of Europe has begun. This fight will ultimately end with the victory of England and America. Whether Germany goes to ruin in the course of this struggle depends on herself. We are entering heavy, earnest times and on the Reich's Government lies a responsibility almost greater than on the Imperial Government in August, 1914. If France enters the Ruhr it tears up the treaty. We are free to act.

A very similar interpretation of the International situation was given by the *Vorwärts* which equally looked towards England and America for sympathy and help, but warned that no immediate action could be expected:

England and America are both creditors of France and Germany, and they cannot possibly wish that one of their debtors should

ruin the other economically and thereby itself as well. Yet it would be unwise for Germany immediately to expect effective help from England or America against French acts of violence and aggression. French imperialism will probably at first enjoy an undisturbed triumph of unrighteous, illegal force. What will happen afterward? That is another matter, for France will tread the dangerous road of isolation.

Exactly the same viewpoint was taken by the Democratic *People's Gazette* when it wrote:

England wants reparations. France conquers. The politician Poincaré has triumphed. That signifies the triumph of the policy of might. What next? All hopes turn fervently to America. The possibility is that America and England will let Poincaré's policy run itself to death. For us Germans that would spell a period of severe trials and tribulations. The internal political consequences might be extremely grave for Germany.

Remarkable unanimity indeed existed throughout the entire nation in its view of the proposed French occupation of the Ruhr. In official circles particular indignation was felt at Poincaré's refusal to offer the courtesy of a reply to the German request that Chancellor Cuno's proposals be received for consideration by the Premier. A painstaking canvass has been made by the Chancellor and his proposals had received the approval of all the industrial, financial and political interests, and were, therefore, regarded as offering a tangible and strongly guaranteed solution such as France demanded.

**Lausanne Conference.**—It was noticed that after the failure of the Allied Premiers' meeting in Paris became known, the Turks became more insistent in their demands.

**The Turkish National Pact** among the Allies might be repeated at Lausanne. But as yet no visible rupture seems to have taken place among the latter, France standing by Great Britain in the matter of the freedom of the Straits and the British mandate of Iraq and the Mosul territory, Great Britain on the other hand backing up France's claims for certain concessions in Turkish territory. On January 2 news reached the conference that the Turkish National Assembly at Angora had unanimously decided to uphold the National Pact. The Pact, which Kemal Pasha repeatedly declared must be fulfilled, provides, among other things, that the Mosul territory of Mesopotamia shall be Turkish territory. It is this district, containing some of the most productive oil wells in the world, that has been one of the chief bones of contention between the British delegates headed by Lord Curzon, the British Secretary for Foreign Affairs, and the Turkish delegates, headed by Ismet Pasha. The British claim that the Mosul oil fields form part of the Kingdom of Iraq, a British mandatory State. Another article of the National Pact calls for a plebiscite to determine the juridical status of Western Thrace. This plebiscite was one of the first demands made by the Turks after their arrival at Lausanne. The Pact, moreover, declares for the abolition

of the "capitulations," and guarantees the rights of the minority populations in Turkey "on the same basis as is established in other countries in conventions hitherto concluded between powers of the Entente, their adversaries and certain of their associates." According to the Pact, the Straits of the Dardanelles and the Bosphorus would be open "to world commerce and international communications."

When the sessions were resumed after the New Year holidays, the Turks, in spite of their stand on the capitulations, which they hold to be abrogated in substance, seemed willing to have certain new laws enacted concerning the status of foreigners in Turkey. It was tentatively agreed that a commission composed of equal numbers of the Angora Government and minorities should frame new law projects, and that in case of their failure to agree, recourse should be had to an arbiter named by the Turkish Government in conjunction with the Council of the League of Nations. The minorities sub-committee discussed the status of the Greek Patriarch in Constantinople. Although nothing was decided, after long deliberation the Turks, albeit reluctantly, seemed to be inclined to accede to the French suggestion according to which the Patriarch might be allowed to remain in Constantinople, tolerated by the Ottoman Government, but stripped of all his civil powers and exercising purely ecclesiastical jurisdiction.

The sensation of the week, it might almost be said of the entire conference, came on January 6, when the Turkish delegation left the meeting hall as a protest, they said,

**The Turks Leave, the Conference** against the Allied insistence upon the establishment of an Armenian national home in Turkey. According to the

Turkish account of the incident, as cabled by the Associated Press, Chairman Montagna of the sub-commission on minorities, read a statement favoring the Armenian home, and was followed by Sir Horace Rumbold of England who spoke in advocacy of establishing the home in Cilicia. The English delegate also wished the Turks to give a home to the Assyro-Chaldeans in the district south of Lake Van and west of Lake Urmia in the oil regions. Dr. Riza Nur Bey, the Turkish spokesman, declared he understood the Allied interest in the Armenians and others, because the Allies had incited them to revolt and therefore felt morally bound to support them. He asserted that he must consider the Allies' declarations on that subject as not having been made, and that he felt it was his duty to leave the meeting. He then walked out amid the murmurs of the other delegates.

As presented by the Allied reports the declarations made by the Allies were far from insisting on the Armenian home. On the contrary they had said there should be no question of inserting the Armenian home in the Lausanne treaty. They had merely asked that Turkey for humanitarian reasons should give her earnest attention

to the question of allocating some corner of Turkey to the Armenians, where they would enjoy some degree of local autonomy under Turkish sovereignty and be given certain guarantees concerning the practise of their national religion, language and customs. Previous to the discussion of the Armenian question the chairman asked the Turks if they were ready to change their minds on the question of amnesty and exemption from military service for the Christians in Turkey, but the Ottoman delegates replied in the negative. In answer to an Allied protest regarding the Armenian incident and Dr. Riza Nur's charges made against the Allies, the Turkish delegation replied by defending Riza Nur's procedure. The Turks assert that the Armenian question was not on the *agenda* of the conference. They seemed determined not to grant an Armenian national home, but expressed the wish that the incident would not embitter the Lausanne negotiations. The action of Riza Nur and the other delegates was pronounced by Chairman Montagna an insult to the Conference.

**Paris Conference.**—The Paris conference of Allied Premiers to determine finally on the question of the German reparations debt met in Paris, January 2. Only two

**British and French** *Plans* plans really had any vital interest for the delegates, the British and the French. An Italian plan was presented, but it was essentially the same as that offered at the London conference by Premier Mussolini. It follows in general terms the French program, but relies upon persuading Germany to provide the guarantees requested without the menace of force. Premier Theunis and Foreign Minister Jasper, of Belgium, attended the conference and brought the plan of the Belgian Government, which, however, they did not submit. They intended to reserve it as a basis of compromise, should there be an opportunity of doing so later on. At the end of the first day's session they appeared very doubtful of being able to accomplish anything effective. The early breaking up of the conference proved that they were right in their forecast.

Following the example of Secretary Hughes in the opening session of the Washington conference last year, Premier Bonar Law for England, and Premier Poincaré for the French Republic, laid their cards on the table in the very first session of the conference, whose one purpose, strictly speaking, was to decide the terms on which a moratorium could be granted to Germany, which would enable her to restore her finances and enable Europe to recover financial and economic health. The British and French plans as presented by the respective Premiers of both countries, are alike in fixing German reparations at a total of 50,000,000,000 gold marks and similar also in setting up a comprehensive financial control of Germany. But on the question of penalties, they are in direct opposition to each other. France stands for

the taking of so-called "productive guarantees" in the Rhineland and the Ruhr districts, while Great Britain would occupy German territories beyond the present zone, only upon such future default of Germany and only with the unanimous consent of the Allies. France desires to pay the European interallied debts with Class C reparation bonds, while England insists upon the partial payment of debts due her, with the immediate taking of gold deposited by France and Italy in London for security for war advances. This gold includes 1,864,000,000 francs, or about one-third of the gold reserve in the Bank of France.

In his criticism of the English plan as placed in full before the conference, M. Poincaré declared, first, that it was in opposition to the Treaty of Versailles, and that if adopted by the meeting, it would have to be ratified by the Parliaments of all the countries which had ratified the treaty. The second objection was that France could not accept the moratorium to Germany without guarantees. Thirdly the British plan was too lenient in the maximum figure imposed. Germany, said the French Premier, had by inflation achieved a position where she had no internal debt and the British proposal made the German foreign debt so small that it would scarcely be a burden. Premier Theunis also rejected the British plan, but tried a conciliatory policy, advising that both plans be scrapped and another scheme presented. Mr. Bonar Law answered these criticisms point by point. His strongest criticism of the French side of the question was that it seemed to him to make the recovery of German credit impossible. The control system which the French proposed to set up in Germany would, he said, have the power of veto and would become the taxing power of the country. It would become practically the Government of Germany. The action, he said, which the French proposed to take by assuming general control of the Ruhr was a danger to German credit, for the reason that the Ruhr was the "jugular vein" of German industry and control was bound to have injurious effects.

Unacceptable to France, the British plan was finally rejected in the final session of the Allied conference on January 4. The Italian delegates, instructed from Rome, voted against the British plan, thus ranging themselves with the Belgians and the French. Their objections to the British proposal rested largely on the fact that it would grant Germany a four-year moratorium. For four years Italy would receive no more coal, iron or any other raw materials from Germany, but would be obliged instead to buy them in the world's markets at a great financial loss to herself. If Italy accepted the British proposal, she would have to give up hope of receiving any considerable amount in reparations. She would have to give up her credit from the Allies without having any guarantee that her debts to the United States would be canceled. The British plan thus rejected, the conference adjourned. It had failed.

## Where Rumania Rules

CHARLES N. LISCHKA

ONE of the specific post-war ills of Eastern Europe is the pitiful plight in which the Catholic Church and her Faithful find themselves in the "newly great" countries. An example in point is the miserable maltreatment of the Catholic minority in Greater Rumania. In order to understand the state of affairs, it is well to be acquainted with some of the changes that have occurred since "selfdetermination" was freely applied and frontiers were generously "rectified." Let figures tell what is involved in the change from Rumania to Greater Rumania.

	Old Rumania	Greater Rumania
Area	50,720 sq. m.	122,282 sq. m.
Total population	7,500,000	15,000,000

*Nationalities.*

	Old Rumania	Greater Rumania
Rumanians	6,500,000	10,900,000
Hungarians	100,000	1,500,000
Germans	10,000	500,000
Jews	270,000	830,000
Serbs	5,000	200,000
Others	615,000	1,070,000
<b>Total</b>	<b>7,500,000</b>	<b>15,000,000</b>

*Religions.*

	Old Rumania	Greater Rumania
Greek Orthodox	6,800,000	9,700,000
Catholic:		
Roman	150,000	1,450,000
Greek	...	1,480,000
Protestant	25,000	1,240,000
Jew	270,000	830,000
Other	255,000	300,000
<b>Total</b>	<b>7,500,000</b>	<b>15,000,000</b>

*Dioceses.*

Roman Catholic	2	6
Greek Catholic	..	4

Of all the rich territory and numerous population transferred to Rumania from the neighboring lands by the treaties of peace, Hungary alone had to yield about 35,000 sq. m., together with 5,200,000 inhabitants, of whom nearly one-half are Catholic.

To Transylvania the Rumanians of Old Rumania have come to rule. In consequence a maze of contrasts can be found there. Transylvania was part of a thousand-year-old sovereign nation, while the Kingdom of Rumania is only two-score years old. In Transylvania there were three major races and three major religions; in Old Rumania there was one principal race and one principal religion. The Magyars, Germans and Rumanians of Transylvania are both ethnically and culturally superior to the Rumanians of Old Rumania. In Transylvania there was religious tolerance; in Greater Rumania the

Orthodox Church is domineering and well-nigh omnipotent. In Transylvania, the Catholic Church was first in rank, though not in numbers; in Greater Rumania she is fourth in rank, though in numbers the third. The position of the Roman Catholic Church in Transylvania was confirmed by ancient rights, guarantees and privileges; in Greater Rumania this Church is subject to expropriation, persecution and degradation. The religion of the Catholics of Transylvania is progressive, profound and practical; the religion of the Rumanian State Church is superficial, stagnant, and almost solely symbolic. In Transylvania the Greek Catholic Church prospered near a strong Roman Catholic Church; in Greater Rumania the Greek Catholic Church is already declining. The percentage of illiteracy in Transylvania was about thirty-five in 1910; in Old Rumania it was about sixty at the same time.

But, due to the annexation by Old Rumania of a territory and a population larger in aggregate than its own, there are not only contrasts in Greater Rumania, there are also conflicts, and there is confusion. Two dissimilar civilizations are to be amalgamated there and they will not amalgamate. The numerous nationalities that had begun to live amicably side by side in Transylvania, have again been stirred to the depths of their racial consciousness; now the rival races are once more advancing their clashing claims and endeavoring to serve their interfering interests. Jealousy and hatred are again the guiding motives. The issues of language, tradition, custom, and passionate aspiration are again paramount and supreme. Ecclesiastical administration is very difficult; for parts of three of the dioceses in the annexed territory, those of Csanad, Nagyvarad and Szatmar, are located in Jugoslavia, Hungary and Czechoslovakia, respectively. Autonomous Churches have had their temporal foundations snatched from under them; they are facing material ruin, and it is with bitterness that their members realize their own weakness as compared with the power of the Orthodox Church. Racial ties are threatening to supersede religious ties: the Greek Catholics, being mostly Rumanians, are beginning to show signs of silent sympathy with the schismatic Rumanian persecutors of the Roman Catholics of Transylvania. The Rumanian State has formally extended its sovereignty and is striving with martial methods to uphold it, but the conquered are refusing, both patently and clandestinely, to recognize the authority of the conqueror. Strange to say, the legal status of the Rumanian minorities is enviable; for, the Minorities Treaty of Paris, signed on December 9, 1919, guarantees to them "complete protection of life and liberty," "the free exercise of religion," and "equality before the law." We shall see in a

moment, how these "fundamental laws" are being executed, how these "obligations of international concern" are being kept, how the terms of this treaty are being complied with by the nation that, according to Take Jonesco, greatest Rumanian of his generation, "honors its signature and knows nothing of the theory of scraps of paper that can be thrown into the waste basket."

*Complete protection of life and liberty.*—The Bishop of Transylvania reports, in a document dated June 19, 1922, as follows:

The personal security of priests and Bishops is no longer assured, due to the activities of the Siguranza, a section of the police not unlike the old Russian spy system. At the present time, and for some years back, under Rumanian rule, priests, Bishops and laity in Transylvania have been arrested, beaten, persecuted, imprisoned and tortured as a result of the activities of this Siguranza. All Roman Catholics in Transylvania live in constant fear of bodily punishment.

The jails at Brasso, Fogaras and Kolozsvar are filled with many hundreds of Catholic men and women. The noble prelate himself was imprisoned, together with members of his Chapter and of the faculty of the Gyulafehervar Gymnasium. Men have died as a result of brutal horse-whipping, primitive incarceration and enforced starvation. The charges preferred have been either none or that all Bishops and priests are Bolsheviks. Specific and detailed occurrences, authentic cases of this sort, have been investigated and verified by unprejudiced travelers and reliable reporters.

That liberty is not guaranteed in Rumania, is attested by Paul Scott Mowrer, in his book, "Balkanized Europe." Speaking of Rumania and her new territorial acquisition, he says (p. 226):

All the new provinces are under military occupation, and in all, a strong hand is being used. Minorities, on one pretext or another, are being expropriated in favor of Rumanians. New and incompetent officials are making a reputation for themselves similar to that earned by the Northern "carpet-baggers" in the South, after the American Civil War. Arrests, expulsions, and even disorders are not infrequent.

And yet Bratiano, at the Geneva Conference, flatly denied that there was any oppression or persecution in Transylvania.

*The free exercise of religion.*—In the tranquil rural town of Radna, situated in undulating hills and amid historic surroundings, there is an ancient Franciscan monastery and a wondrous shrine of Mary, dating back to Turkish times. Yearly, streams of pious pilgrims used to wend their way through fertile fields to Radna. Not a single town in all that section of the land that did not, yearly pay its public homage to Mary Miraculous. Two years ago, the Rumanian authorities forbade the pilgrimages and expelled the Franciscans. The reason for this is problematical. Perhaps the pilgrims, in the eyes of the Rumanians, publicly exercised a belief, "whose practises are inconsistent with public order and public morality."

Moreover, even the conscience of Catholics is tyran-

nized. The Bishop of Transylvania, in the documents above quoted, states this:

The Rumanian officials—the magistracy—issue orders from time to time for Divine services on certain political occasions or Orthodox "Feast Days," and Roman Catholic priests are compelled to take part in these schismatical gatherings. Roman Catholic school boys and girls are compelled to attend the Greek Orthodox church on such occasions, and to participate in the services.

*Equality before the law.*—Many facts can be adduced to prove that equality before the law is mostly a paper equality in Greater Rumania. In the first place, the so-called "Agrarian Reform" is unequally carried out. More land per owner has been expropriated in Transylvania than in Old Rumania. Even Prince Bibesco, Rumanian Minister at Washington, unwittingly admitted this when he wrote:

The land reform law, one of the most thoroughgoing pieces of legislation in this particular field, assigns over 2,000,000 hectares (1 hectare is 2.471 acres), carved out of estates exceeding 500 hectares, to be distributed among the peasantry. In Bukowina and Transylvania the maximum size of estates has been reduced even to 100 hectares.

"Thoroughgoing," indeed! The Catholic Church has been thoroughly, hopelessly impoverished by the application of this legislation. Not only have unequal amounts of land been appropriated, but also unequal prices have been paid in compensation; thus, in Old Rumania compensation is based on 1916 estimates, in Transylvania on 1913 estimates. In the application of this law, the Rumanian Government distinguishes not only between Old Rumania and the annexed territories, but also between Rumanians and non-Rumanians in the new provinces; thus, some of the great landed proprietors among the Rumanians in Transylvania have not been molested, and numerous orders and regulations, making exceptions in favor of Rumanians, have been issued since the original publication of the law. A further distinction is made for Churches; the Greek Orthodox and Greek Catholic Churches have, as against the Roman Catholic Church, not been heavily injured by the "reform."

In the next place, the dignitaries and the Religious Orders of the Catholic Church do not enjoy the same rights and privileges as the dignitaries and Orders of the Orthodox Church. When an attempt was made in a draft Concordat to have Rumania guarantee such rights and privileges, two Orthodox religious organizations sent a violent protest to the Minister of Worship. It is not known that the Minister of Worship reminded the religious society *Ajoturul* and the society of theological students to observe the spirit, at least, of the Minorities Treaty. A significant and ill-boding thing it is, when societies within the State Church, echoing, it may be safely assumed, the opinion of all confraternities, entertain such sentiments as these:

The draft Concordat demands that the Roman Catholic religion shall enjoy absolute equality with the other denominations of the Kingdom, which would imply equality also with the State

religion. The Concordat wants to abolish those safeguards of our Constitution which protect the Oriental Orthodox Church against any attack, and which were framed with utmost care by our ancestors. . . . Article 9 of the draft Concordat demands that the Roman Catholic and Greek Catholic prelates should enjoy the same civil and political rights as the Orthodox prelates. The meaning of this article is evident: it demands that the prelates in question should have the right to become senators. This, however, is opposed to paragraph 2 of article 76 of our Constitution, which declares that only Orthodox metropolites and archbishops can be senators. . . . The Roman Catholic Orders have caused much trouble in the Western countries. Some of them, as, for example, that of the Jesuits, are very dangerous to the safety of the State. The Roman Catholic Orders are without exception international; they have no interest in the national development of the State and are not in sympathy with the spirit of the nation. To permit their settlement in the country would involve the greatest possible danger to the State, and even those already here should only be recognized after a very close investigation.

A third inequality arises from the fact that Roman Catholics are taxed for the support of the Orthodox State Church. A fourth inequality has to do with parliamentary representation. In the elections in the summer of 1920, the German Catholics of the Banat, numbering

nearly 300,000, received only one-third of the representation they were entitled to. They should have had 9 mandates, and were allowed only 3. Instead of 6 members to the House Representatives and 3 to the Senate, they could send only 2 and 1, respectively.

The memorandum of the Catholic laity of Transylvania to the Holy See summarizes the sufferings of the non-Rumanians thus:

Our land is taken from us; our artisans are taxed intolerably; our employers are excluded from all government contracts; the educated population of the towns are being expelled; and so the Roman Catholic Church will become an alien element in the life of Transylvania.

With the Church's material resources diminished to the vanishing point; with the insurmountable handicap of a variety of outrageous inequalities; with the clergy brutally persecuted; with Religious Orders virtually banned; with unjustly insufficient parliamentary representation; with the active presence of the reactionary hostility of the politically influential Orthodox Church, who can and who will advance and support, protect and defend Catholic interests?

## The National Colors of Ireland

A. HILLIARD ATTERRIDGE

GREEN has been the national color of Ireland since a comparatively recent date. Many people have the idea that the green flag was the banner of Ireland through most of her long history; and popular poetry and many productions of Irish illustrators of patriotic literature gave the same impression. Thomas Moore bade Erin remember the days of old:

When her kings with the standard of green unfurled  
Led the Red Branch knights to danger  
Ere the emerald gem of the western world  
Was set in the crown of a stranger.

I have seen elaborately colored pictures of Clontarf with the Irish warriors charging the Danes, led on by a green flag blazoned with a rising sun, and pictures of the old Brigade at Fontenoy in green uniforms with a green standard waving over their ranks. So far as matter of fact history goes the poetry and the pictures are both misleading.

There is good reason to believe that in the early ages of Ireland her warriors fought under a red flag. Standards adorned with elaborately embroidered or painted devices belong to the later periods of history. In earlier days flags were made simply by fixing a piece of colored stuff on a spear, or sewing together two or three strips of differently colored material. With many nations the battle flag was a piece of plain red cloth or silk, square or cut into a swallow-tail pennon. Such was the *oriflamme* of the old French monarchy and such, too, was the old Irish "sunburst"—a red battle flag.

We are so accustomed to associate red with England that to most Irishmen it is a surprise to be told that the uniforms of the Irish Brigade in the French armies of the days before the Revolution were red. When the Irish broke the English Guards at Fontenoy it was a fight of red coats against red coats. In the old French army there were uniforms of many colors, the regiments of each province had their own special uniform showing the local colors. But all the foreign raised regiments, Swiss, German and Irish wore red. So the old Brigade was uniformed in red coats with various facings to distinguish the regiments. Only one regiment had green facings.

Green did not become the national color for Irish flags until the end of the eighteenth century. It is sometimes said that before this date the national color of Ireland was blue. This is not quite correct. Blue was the ground color of the armorial devices adopted by the English sovereigns as "Lords of Ireland" up to the reign of Henry VIII and "Kings of Ireland" after his assumption of the title. Until 1801, the year after the Act of Union, no heraldic device for Ireland appeared in the arms and on the royal standard of the English kings. But the heralds who sought out for them a device or badge to express their claim to the lordship of Ireland selected at first the escutcheon of Munster, three golden crowns on a field or ground of blue. Henry VIII, perhaps fearing that the three crowns might suggest the triple crown of the Popes, changed this, and substituted for it the Irish harp, a harp of gold with silver strings in a blue ground. In 1801 this

was added to the Royal Arms of George III as "King of Great Britain and Ireland" and has been so used ever since.

It was in the closing years of the eighteenth century that green was adopted as their color by the United Irishmen. It was the badge of the new national movement, that under the repressive policy of the British Government soon became one of armed resistance. So green, the color of the shamrock, was a rebel badge. It was banned by authority and as the song of the time said of Ireland, while the new terror of armed coercion was at its worst.

She's the most distressful country  
That every yet was seen  
For they're hanging men and women there  
For the wearing of the green.

But while men were still living who had fought under the green flag in 1798, the color received recognition even from the British Government as the national color of Ireland and an Irish ensign was invented—a green flag with a small Union Jack in the upper dexter quarter—a flag adapted from the red ensign of the British mercantile marine.

This officially designed flag was never popular in Ireland. Outside certain parts of Ulster, Irishmen preferred a plain green flag. Sometimes at national gatherings it appeared adorned and even overloaded with various patriotic emblems, the rising sun, a round tower, a harper and a wolf hound, variously grouped together in defiance of the sound rule of flag-design that the device must be as simple as possible. For a fluttering flag can show combined colors plainly but not any elaborately detailed design. The best device used to be a green flag with a boldly designed yellow or golden "harp without a crown." In Northeastern Ulster, in Belfast, Portadown and other strongholds of militant Orangeism, the men of the lodges marched on "the twelfth" under Orange flags. Orange is a color unknown to correct heraldry; the nearest thing to it in the heraldic scale of color is gold in escutcheons and its representative yellow in flags. Strange to say, this orange color of Ulster Protestantism had its origin in medieval days as the device of a noble Catholic house that was a vassal of the Holy See, holding as a Papal fief a small principality in southern France near Avignon. The heads of this house were the lords of the town which the Romans called Arausio, a name that Frenchmen had softened into "Orange." Early in the sixteenth century the male line ended in Philibert de Châlons, whose sister married a Count of Nassau in the Spanish Netherlands. Hence came the line of Nassau-Orange which gave rulers to Holland after its successful revolt. Orange thus became the national Dutch color, and in memory of the Dutch William, who became King of England and fought at the Boyne, Ulster Protestantism took Orange for its color.

And now by a strange turn of events, orange, long the badge of the British garrison in Ulster, has become a part

of the new national banner of Ireland. With a daring hope for the union of all Irishmen in the cause of Irish freedom the founders of the Sinn Fein movement chose for their banner a tricolor, green and white and orange, the emblem of a united, and free Ireland.

" Uladh's gold and Erin's green  
With the white badge of peace between "

to quote the words of an English poet priest, a life long friend of Ireland. The new flag had its baptism of fire in the brief rising of Easter Week, 1916, and that heroic fight against desperate odds was its consecration. It was the flag of the long struggle against the Hamar Greenwood reign of terror, the battle colors of the J. R. A. But the colors are very often not quite those originally chosen. It is easier to get yellow than orange bunting and orange is still for many too closely associated with the horrors of Belfast, so the colors became a tricolor of green, white and yellow, a quite accidental combination of the Papal colors and the Irish green. But the flag as correctly flown shows the hope for peace between the Orange and the Green, a presage of the united Ireland of coming years.

## Women in Poland

M. C. CHOMEL

AMERICAN women ambitious to become leaders in politics and in civic affairs are apt to look covetously upon the advantageous position of the women of Poland. For in the new republic of Poland there appears to be good reason to believe, women can, should they care to avail themselves of their opportunity, actually make themselves as powerful as men.

This unique opportunity comes to them through no strategy of their own. In fact, nowhere else have circumstances paved for their sex so smooth a way into places of public leadership. Unlike the women of England and America who have, after long agitation, got possession of the ballot and all that it stands for, public office and a part in public affairs, the women of Poland have been given the ballot and an equal share of the responsibility of governing the country, without having had to contend for either, almost without having had to ask for either.

In all the war-begotten republics of central Europe, women were given "the vote" in the beginning, probably as the result of the general agitation in favor of universal suffrage. In Poland, however, there was a further and a very strong reason why they should be taken into political partnership. That was their experience in leadership. Even those who, in the controversy over women's capacity for government, hold that their native ability is equal to men's, admit that in most countries the majority of women, for want of experience, are at some temporary disadvantage as compared with men. In Poland, on the contrary, whatever superiority there is rests with the

women. And many observers believe that because of this advantage Polish women must, in the efforts of Poland to find herself again, continue as the leaders of their people. Thus while their political opportunities are greater than those of women of other countries, their responsibility too is greater.

This condition was brought about by the foreign masters who for a century and more ruled the once powerful kingdom of Poland. The policy of these foreign rulers was not merely to repress the Poles, push them back at every manifestation of national spirit, but literally to stamp out every spark of nationalism. That was, in particular, the policy of Russia, which made Polish patriotism a crime. As a result, generations of Polish men grew up without any experience whatever of public affairs. Always under suspicion, they dared not show the least political activity. Even in their efforts to "get on in the world" they were hampered by this foreign domination; and in the struggle against such odds men lost heart and by the thousands quitted the country.

Women, however, had opportunities that were denied to men to carry on a clandestine warfare against persecution. Watched less closely, they could, while apparently engrossed in household duties and "cottage industries," the making of laces from old Polish patterns which were a lesson in patriotism, and the weaving of linens for garments which were embroidered in old Polish designs and colors, revive the sinking spirit of the Poles. In whispers they taught the proscribed language of their country and its history, and kept alive the hope that Poland would again be free. In seeking out ways to administer, under the eyes of their masters, this antidote to the slow foreign poison, they developed tremendous energy and resourcefulness. They became, politically, the aggressive sex, and largely to them Poland owes the fact that its national spirit, doomed to die, survived in full vigor through the 150 years of effort to kill it.

After the signing of the armistice, a different sort of warfare was necessary. The freedom which Poland had won was threatened by the invading Bolsheviks. Against this danger, whispering availed nothing, and so women, in the famous legion of girl soldiers, took their place beside the men as defenders of the country.

Naturally, one would think that those who had played so great a role in freeing their country of foreign bondage would be as energetic in the work of setting up their new Government. Poland as an independent State was still in process of evolution, and the courage, energy, enthusiasm, intelligence and perseverance which so many of its women had shown were as sorely needed as when they were employed against the oppressors of the Polish people. The Catholic women who had helped as soldiers to fight off the Bolsheviks of Russia would surely, I thought, although they might have but little taste for politics as politics, help to trample out any sprouting Bolshevism at home. Of course, they could do this in some degree in what is

called woman's "proper sphere of influence." They could do it better, however, as members of the national law-making body. But I discovered the women, as a rule, indifferent to politics. Expecting to find many of them taking part in framing the laws of their country, I found in fact very few. The reason was explained to me by Mrs. Fanny O'Connor. Mrs. O'Connor, for the sake of American ears I use her American rather than her acquired Polish name, is an American woman, the wife of a Pole, and has lived in Poland for more than a quarter of a century. She thus has the point of view not only of a citizen who loves her adopted country, but also that of a well informed, trained, and sympathetic foreign observer.

During the 150 years of bondage [Mrs. O'Connor told me in answer to the question which I had put] the women of Poland had but one aim: to uphold and strengthen the spirit of patriotism and the strong faith of the nation. In furthering this universal purpose, they left no stone unturned. Guardians of the best and the noblest traditions of the country, they imbued the minds and the souls of their children with an unconquerable belief, a steadfast conviction, in the recovery of Poland's independence. They steeled their hearts with stoicism to bear all hardships, sufferings, torture, even martyrdom, for the love of their country. No threat or compulsion of any kind on the part of their oppressors could weaken the courage and endurance of these brave women, or break their heroic spirit.

It is not to be wondered at, therefore, that the women had neither leisure nor inclination to think of anything else. All their efforts were concentrated upon bringing up their children as fervent believers in the Catholic Faith and as good patriots. And thus we witness a phenomenon which has not its equal in other countries: the Polish women have taken no part in social reforms being introduced in all parts of the world.

This was not wilful abstention from a good work. It was, rather, absorption in another noble cause. Only a small handful of women belonging to the Socialist party have taken up the cudgels for the purpose of defending women's rights and bettering the condition of their country women. So far they have but few followers. The great majority of women belonging to the Conservative party are only awakening to a realization of the new state of things; up to this time they have taken no active part in home politics.

It would be a mistake, however, to believe that, with the independence of their country won, the women of Poland have, as the saying is, sat down and folded their hands, or that, because they have not sought to bring about social reforms through political action they are, therefore, indifferent to reform. With all of the enthusiasm which they displayed in their secret warfare against the attempt to destroy Polish nationalism, many of them have thrown themselves into work in behalf of the women of the country. Although, as Mrs. O'Connor points out, they neglected social welfare work while they were under foreign rule, now they are keenly alive to the value of it. The "*Koto-Polek*," a national woman's social welfare organization, has many central bureaus, and from these the work is pushed out into the remotest districts. Cottage industries are encouraged and the classes for the instruction of women in lace-making and the like are multiplying rapidly. Perhaps the majority, like the small handful of Socialists,

will yet be able to trace a relationship between politics and social betterment.

The Polish women have shown an indomitable spirit and a capacity for extraordinary achievement. In the "Circle," an association of women to work in behalf of the army at the time of the Bolshevik invasion and the Polish offensive into Ukraine, they displayed a genius for organization and management in the most trying and dangerous circumstances. One may confidently predict, therefore, that in social welfare work, now that they have time to turn their attention to it, the women of Catholic Poland will not hold a second place. In their enthusiasm over it, they are intensely eager for instruction. And particularly do they want to know what the Catholics of other countries are doing. Catholic visitors to Poland, therefore, are quite likely to be besieged with questions. How often, for instance, I was asked in Warsaw: "What

social welfare work do the Catholics of America carry on?" and, "Is there not in America some Catholic association which would send to Poland trained Catholic welfare workers to teach us?"

The second question I was not able to answer, and I repeat it in the hope that someone else will answer it. For the brave women of Poland should appeal to the heart of the Catholic women of America. Doubtless the republic of Poland has the good wishes of every American, because our friendship for new democracies is traditional. Indeed, almost any new ship of State, provided it carry as its figure-head the great seal of a republic, is pretty certain to leave its ways amidst cries of *bon voyage* from the United States. But I should like to see our Catholic women do more than cry a hearty *bon voyage* to the women of Poland; I should like to see them send those trained welfare workers.

## Slovaks and Home Rule

A. A. NOVAYOVSKY

**A** WORLD-WIDE movement has been lately started to obtain autonomy or home rule for Slovakia, which, together with Bohemia, the land of the Czechs, constitutes the new republic of Czechoslovakia. Newspapers in France, England, Germany, Italy, and a few in the United States, have already informed millions of their readers about the struggle of the Slovaks against Czech bureaucracy.

No one should infer from this that the Slovaks have any desire for a complete separation from the Czechs thus to put an end to the new republic. The Slovaks have made too many sacrifices in their fight for liberation from Hapsburg misrule to wish to tear down that which, together with the Czechs, they built up. But they do want justice and equality, two God-given rights which they do not at present enjoy.

Although the Slovaks are somewhat related to the Czechs racially, still they differ from them greatly in many ways, viz., in history, culture, literature and especially in religion. The Czechs are to a great extent rationalistic, indifferent or antagonistic towards religion, while the Slovaks, both Catholic and Protestant, are deeply religious.

The Slovaks foresaw that there would be trouble with their Czech brethren in a united republic. In order, therefore, to reduce this to a minimum, before agreeing to any union, the Slovaks exacted from the Czechs certain guarantees. These guarantees were embodied in what is called the "Pittsburgh Pact." It was drafted by President Masaryk while yet in this country and signed by representative Czechs and Slovaks of Europe and America. It contains the following clauses which guarantee home rule for Slovakia.

We approve the political program endeavoring to form a union

of Czechs and Slovaks in an independent State of the Czech lands and Slovakia.

Slovakia will have its own administration, its legislature and its own courts of justice.

The Slovak language will be the official language in the schools, in public offices and in public life.

The Czechoslovak State will be a republic, its constitution will be democratic.

After the downfall of the Hapsburgs, when the Czechs gathered together at Geneva, Switzerland, to elect a temporary President and form a temporary governing body, they solemnly declared that all treaties and agreements made by the Czechoslovak national council were ratified. The "Pittsburgh Pact" came under this category of treaties, but was not ratified. The agreement made at Pittsburgh, promising home rule to the Slovaks was not kept by the Czechs, and since there were no representatives of the Slovaks at the Paris Peace Conference, loyal Slovaks found it necessary to steal out of Czechoslovakia and place their request before the Peace Conference. For attempting such a thing, the leaders on their return were imprisoned. Trouble has been brewing in Slovakia because of the scrapping of the agreement to give Slovakia home rule. There can be no peace and contentment in Central Europe unless this promise is fulfilled.

Although the Constitution of Czechoslovakia is democratic, the present regime in a great many instances is more autocratic than were the Hapsburg monarchs themselves. In Czechoslovakia today Prague rules. It is there that all power is centralized. The new Government is now more than four years old, but up to this day there have not been any county, city or village elections in Slovakia. The officials are appointed by those in power. One election to Parliament did take place some time ago, but the centralist Czechs on this occasion sent 220,000 Czech

soldiers into Slovakia, all with the right to vote, who, together with about 40,000 government-appointed Czech officials, already there, saw to it that only a few advocates of Slovak home rule were elected. There is no peace in Czechoslovakia today, principally because the rights of the Slovaks are disregarded. If Slovakia had home rule, there would be no necessity for the Government, which is not even considered to be a major power, to maintain an army eleven times larger than that of the United States, and sixteen times larger than that which England maintains in India.

The centralized system at Prague is so bad that its obnoxious effects are felt even in the United States. Even such a rabid pro-Czech newspaper as the *New Yorksky Dennik* of New York, becomes irritated by the actions of the rulers at Prague. On Feb. 7, 1922, in an editorial, it complains of the selfishness of the Czechs in power, who send even their own office clerks to the Czechoslovak consulates in this country, while there are many thousands of Czechs and Slovaks in this country more competent and more deserving than those unknown bureaucrats who are being imported into the country.

Verian Ovecka of Prague, in a recent letter to AMERICA, claims that the Slovaks and Carpathian Russians are not subject races, but partners with the Czechs on terms of equality. In addition to the above, I wish to give only a few more examples of this "equality" which the Slovaks enjoy. By an official order, No. 68455, of the Minister of Education, the study of Czech language becomes compulsory in the Slovak schools from which all crucifixes were removed. Applicants for a commission in the army and for other government positions are required to know the Czech language. The Czechs are not required to know Slovak. Regulation No. 714 of the Minister of Education orders the schools to be in session on certain Catholic feasts, while those in power have found it beneficial to give the children free days on May 1, the Socialist holiday, on the anniversary days of Hus, Jirasek, Zizka and other anti-Catholics. When the Republic was established, the Government took over all the Slovak Catholic schools, while it left the Protestant, the Magyar and the German schools intact. All this in spite of the fact that in Slovakia eighty per cent of the people are Catholics.

Slovak newspapers, which are not under control of the Government are subject to a censorship, more severe than that during the war. This censorship, to a great extent, prevents the Slovaks from informing the world of all the crimes committed in the name of freedom by their Czech masters.

It hurts the feelings of us Americans to hear of such injustices and undemocratic dealings, especially when they take place in a country for whose existence the United States is greatly responsible. Our President was one of the first to give recognition to the Czechoslovak republic. Our people have been generous in giving support to the different causes of the new nation,

It is then our desire that those in power in Czechoslovakia abandon at once the tactics of autocracy, enter into the spirit of Washington, Jefferson and Lincoln, and give to Slovakia at least as much freedom and home rule as are enjoyed by each State in these United States. This is the only spirit that will guarantee the future existence of Czechoslovakia and peace in Central Europe.

### Papini Himself

CHARLES PHILLIPS

IT would take a good sized volume to discuss the books of Giovanni Papini. There are, I believe, some twenty-nine of these, all critical and philosophical works, representing an aggregate of over fifty editions—and all written by a man of only forty—a man, moreover who never uses a stenographer or secretary, not even a typewriter, but composes his work entirely in longhand.

And yet, difficult as it would be to gage or sum up these voluminous writings, that task seems easier still than to discuss the author of them, such an extraordinary character is this much-talked-of prophet and philosopher of Italy. For although Papini has never been guilty of the unpardonable literary sin of writing at the pitch of his voice, nevertheless he has raised such a clamor about his own head that usually it is next to impossible to discern the man himself in his books. Brilliant, complex, baffling, arbitrary, contradictory and elusive in the highest degree, in every one of these angular aspects does he show himself, until the result is often nearer confusion than coherence.

But now, happily, there has come an experience into the life of Giovanni Papini which makes it possible to gage him, study him, "get a line on him," on the man himself, apart from his literary utterances. By his conversion to the Catholic Faith Papini is brought within the range of a common measurement, his complexities reduced to simplicities, his contradictions, if not reconciled at least partially explained, his brilliance caught and held in focus, his whole public life plainly revealed as but a part and a beginning of a now completed success.

The surprise I most enjoyed in my first meeting with Papini was his simplicity. I had expected a type of the erratic, of the wild genius only very recently tamed and turned sane, but still wearing all the marks of his long-haired days. Literally the long hair (wild enough: a sort of Medusa-head effect) is still there; but the man himself, what poise! What a sense of still waters? "I feel," he told me, discussing his conversion, "like a man who has climbed and climbed up and up, until there is nothing left but the clear blue above him."

If I had expected the erratic, an excitable and emotional man, in Papini, I had also, for some inexplicable reason, looked to see one of short stocky stature. And instead there appeared a six-footer, a man so tall that he is decidedly conspicuous in the Florentine crowd; a striking figure; slim, graceful, keeping the lines and carriage of

youth; a leonine head; features so roughly sculptured as to startle with their outright ugliness; thick lips; passionate mouth, stubborn nose, deeply cleft brow, myopic eyes set far apart and hugely bespectacled, all topped by a tangled mop of the blackest of black Italian hair. This is the Papini who is described by himself as "the ugliest man in Italy."

Everyone [he writes in one of his earlier essays] his friends with even more certainty than his enemies, knows that he is the ugliest man in Italy (if indeed he deserves the name of man at all!), so repulsive that in comparison Mirabeau would seem an academy model, a Discobolus, and Apollo Belvedere.

Yet this ugly man hastening to his own door to greet you; ushering you into his business-like study—where there is only a bowl of lilacs, fresh, pure, unexotic, invigorating, where everything is in meticulous order, from the spotless inkpot on the unlittered and unliterary looking desk to the well-arranged book shelves—this man is not ugly now at all, but pleasing and attractive, even magnetic, with the appeal of strength and simplicity. His cordial eye, though it may never quite lose its glint of the critical, has nothing of the cold or the detached about it.

Papini talks quietly, and when he speaks of his conversion he speaks with that air of certitude which is so often a characteristic of converts to the Faith—an air which equally as often puzzles the "born" Catholic, who too frequently expects to find the convert in a perpetual state of religious ecstasy—with that ungestured expression of stability which denotes the man who stands on solid ground and sees not only all around him, but straight ahead. It was in the simplest and most unpretentious narrative imaginable that Papini told me his story: how, for twenty years he had gone his stride through all the galleries of human thought, tossing from their pedestals one after another the world's man-made images of worship; how, in the murk and flame of the war those galleries, those mansions of confusion, had at last grown dark and chaotic beyond the mind's endurance, and how in the end, as if at the far termination of an ever-narrowing corridor, the eyes of his spirit had descried a Light, and how he had emerged into that Light. It is in that light, the light of faith, that he rests and works today, sure of the future, having arrived at it by the only way it can be arrived at, through the past, through the study of the past. Was it not Samuel Butler who said, I think it is in his "Erewhon," that "the only reason we cannot see the future as plainly as the past is because we know so little of the actual past and the actual present"? "These things are too great for us; otherwise the future in its minutest details would be spread out before our eyes."

Papini, dropped like a plummet out of his philosophical heights into the depths of the terrible present of the war days of 1914 and after, began to dig himself out through the toppled mountains of the universal cataclysm, striking for those channels of the antecedent which, to his logical mind, seemed the only way that would lead him to the source and cause of the present darkness. And it was

thus, searching and questioning, that he came upon the Christian Gospels and found the source of all light.

The process was something like this, as he related it to me: First the war, destroying, upsetting, exploding all his theories, exploding most of all, with a terrible and grim irony, the theories of those who, like himself, had iconoclastically spent their days exploding the theories of others, and with the war and its blinding misery and bleeding anguish, the thousand-times reiterated, the never-ending age-old question, "Why must such things be?" Where is the fault? Does it lie with man? Is it in the instincts of man? In due course the clear answer came to that query, and with it Papini's first sound dictum to himself: "We must change the instincts of man." He said this repeatedly during our conversations.

But how change the instincts of man? And here Papini began, to use an appropriate war-time phrase, his real digging-in; the digging-in which was to dig him out. Here he began his clear departure from the present toward the future, backward, asking of the past this vital question: "Had any attempt ever been made in the history of mankind to change the instincts of men, to lift them out of the rut and bond of evil impulse, which are the makers of war, toward planes of perfection which make for peace?

By this time the answers to Papini's queries were coming with startling readiness and clarity. The only logical answer to the question regarding past attempts at changing man, was the Gospels. In all the scope of man's thought, in all the recorded story of the race, here, in the Gospels, was the one, the unique, the only attempt at this single desideratum of the ages, the changing of man's instincts from evil to good, from self to unself. So the answer was; the Gospels, yes. And yet not the Gospels if they were to be taken as only another (even if the most perfect, the highest and most beautiful) of the world's man-made philosophies. They must be more than that, or else nothing; or at best nothing better than the most curious of all the exhibits in the vast museum of human thought. The Gospels, yes, but the Gospels speaking with authority. But what authority?

Here, instantly discerned, was the rock to go down on or to stand on, the outjutting rock of the mainland, the continent, the whole universe of truth. Authority! But what authority?

At this juncture in his great spiritual adventure, resting on the Gospels, on his Scriptural oars, Papini became what is known in Europe as an Evangelical Christian; that is, as we would put it, a Protestant. But that rock of authority faced him hugely through the mists. He must anchor his little barque to it, or go down in the storm. And he must do more: he must strike for it, land, search, explore. And he did, seeking always for the Absolute, for the Truth, emerging at last on that plane, that height, which he himself described to me as having "only the clear blue above." He came, on that plane, to the House of Light. He was very specific about it, as he finished his

story: "Don't just say that I became a Christian, or only that I became a Catholic. Set it down explicitly: I submitted to Rome. I entered the Roman Church. I am a Roman Catholic." The whole nub of the thing is there. Authority is the word, the authority and the obedience of Rome.

"I know," Papini said, "how the world hates that word *submit*, how we all hate it. But that is the heart of the matter: to submit, to change the instinct of man."

Two years passed before Papini's world, outside of his intimate circle, knew of his conversion. In those two years his aged mother who secretly had had him baptized in his infancy, against the most stringent prohibition of his father, a violent radical, had the joy of seeing her son make his first Holy Communion and receive Confirmation, and his Catholic wife had the joy of at last sending their children to a Catholic school. What an unwritten story of woman's prayers lies in those words! Also in those two years, Papini wrote his "Storia di Cristo," his "Life of Christ," the publication of which, just at the time I met him, was signalizing to an astonished Europe the conversion of the one time leader of Italy's most radical thinkers. If anything in the book itself, fresh from the pen of a man who had spent his life playing with heresies, from the time when, at sixteen, he had begun the study of Hebrew in order to confute the Scriptures, if anything in the "Storia di Cristo" left questions regarding the orthodoxy of his conversion, the author's preface to the work dispelled all doubt. He spoke the words plainly enough there.

Since the "Storia di Cristo," Papini has published no new work. But here in America, and likewise in some of the countries of Europe, as a consequence of the "fad" which his present notoriety makes of him, some of his previous writings are being translated; not always to his credit nor with full justice to the whole man, the complete Papini, who now no doubt—he realizes this himself—must suffer for his early literary transgressions. He would destroy many of his first writings if he could, though he confesses with a smile of satisfaction, when the query is put to him, that nothing he ever wrote was "bad enough to go on the Index!" No one reading fugitive scraps of Papini's voluminous output can properly judge the man, nor reconcile with the man as he is today the epithets, the violences, the contradictions of those elucubrations. In that same essay in which he describes himself as "the ugliest man in Italy," he furthermore calls himself "the scoundrel of letters, the blackguard of journalism, the Barrabas of art, the thug of philosophy, the bully of politics, the Apache of culture," and declares that he is "inextricably involved in all the enterprises of the intellectual underworld." Perhaps he has been all of these things, but he has come out of the underworld now, and, if a Barrabas yesterday, today he has given himself up, submitted not to Pilate but to Christ, and is to be found at the foot of the Cross.

## COMMUNICATIONS

*The Editors are not responsible for opinions expressed in this department.*

### Freedom in Czechoslovakia

*To the Editor of AMERICA:*

The communication "Freedom of Czechoslovakia" in AMERICA for December 2 is in error. The correspondent stated:

One of the first deeds of the authorities in the new Austrian Republic was the expulsion of the Czech government employees that could be dismissed, as Czech nationals. Thus, e. g., a Czech Jesuit, who was a professor of theology at Innsbruck University and wrote only in German and never showed any Czech tendencies, was speedily "shooed across the border into Bohemia!"

This, to put it mildly, is an erroneous interpretation of the facts. The writer, an American, is a non-partisan in the quarrels of Central Europe. After thoroughly discussing the case with well-informed authorities at the University of Innsbruck, he would like to substitute for this unfortunate, and, as he believes, entirely unintentional misstatement, the following authentic interpretation of the facts.

Not long after the inauguration of the Austrian Republic, the professors of the University of Innsbruck were called upon to pledge their loyalty to the new Government. Citizens of other countries were requested to declare their intention of becoming Austrian citizens or else resign their professorship. This pledge was first made orally in the presence of the *Rector Magnificus* and the whole faculty. Later it was put into writing.

The "Czech Jesuit" in question is Father Francis Krus, born in Bohemia when it was Austro-Hungarian territory. Bohemia is now an integral part of the new Czechoslovakian Republic. For some years Father Krus had been teaching homiletics and pedagogy at the University of Innsbruck and was so employed at the time of the dismemberment of the Dual Monarchy. He, therefore, together with his colleagues, pledged his loyalty to the new Government and declared his intention of becoming an Austrian citizen. Upon reconsidering the matter, however, he asked permission of his superiors to resign his professorship and to return to the newly formed State of Czechoslovakia. At that time Czechoslovakia was under the jurisdiction of the Austrian Province of the Society of Jesus. The vice-Province of Czechoslovakia was not formed until later. As the Austrian Provincial was short of men and still more of university professors, the permission was refused. Father Krus then appealed to higher superiors, obtained permission and departed for Czechoslovakia.

He was not "shooed across the border into Bohemia." He it was who took the initiative in the matter, pressed it before the highest superiors of his Order and departed from Innsbruck of his own choice and free will.

In exacting this pledge of loyalty from university professors, the authorities of the Austrian Republic followed exactly the same policy as Czechoslovakia and the other new States formed from the remnants of the Austro-Hungarian Monarchy. Needless to say that, in this matter, they acted within their rights.

The correspondent then continued his stirring defense of Czechoslovakia. But to do justice to one's own country, is it necessary to attack other nations? In defending Czechoslovakia against Mr. Weare's criticism, surely there is no need of attempting to strike another blow at Austria. Mr. Weare might find in this a fresh example of a "staggeringly nationalistic" attitude.

In the correspondent's final appeal for indulgence toward new States which have "a number of initial difficulties to overcome," in all Christian charity he should not forget to include in the same category with "Ireland and Czechoslovakia," his own neighboring State, the new Republic of Austria.

Innsbruck.

DANIEL BASSETT.

[This correspondence may now cease.—Ed. AMERICA.]

# AMERICA

## A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, JANUARY 13, 1923

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### The Pope and the Armenian Orphans

**I**N his Christmas Encyclical, the Holy Father teaches among other lessons that of charity. The peace, which ultimately he would bring about in the world, "the peace of Christ in the Kingdom of Christ," he fully realizes, cannot be obtained unless men learn that long-forgotten lesson. Pius XI, true to the ideals which he set up for others, is the first to practise what he teaches. Time and again he has given signal proof that his teaching remains no idle theory. For more than a year he has poured out the oil and the wine of his charity on the wounds of prostrate and starving Russia. More recently at the Lausanne conference, through the intermediary of his Nuncio in Switzerland, Mgr. Maglione, he pleaded in behalf of all the suffering Christians in the Near East. Every day almost brings out proofs that his charity and his sympathy are all embracing and world-wide.

A further evidence of that largeness and tenderness of heart is to be seen in the telegram sent by the Pontiff in the early part of December to Mgr. Marmaggi, the acting Delegate Apostolic in Constantinople. In that message, the Holy Father informed the prelate that he himself would undertake the care of 400 Armenian orphan children, together with twelve Sisters to take charge of them, and that he would find a home and a shelter for these helpless little victims of racial and religious persecution. The shelter and the home is none other than the Pope's own palace at Castelgandolfo in the Alban hills. The old palace-fortress, once the summer residence of the Popes in the days of the temporal power, is already being fitted out for its little guests. It is not the first time that its halls and corridors reechoed to the sound of children's voices. Already in 1914 at the time of the earthquake in the Abruzzi, Benedict XV had given a temporary home at Castelgandolfo to several hundred children rendered destitute by the disaster.

The same princely hospitality now imitated by his successor Pius XI, is exercised on behalf of the children of a long-suffering race. The Armenian orphans welcomed at Castelgandolfo, as well as thousands of their innocent companions of former generations, have lived in the shadow of persecution and the drawn sword. Many of them have seen father and mother massacred under their very eyes. Children in years, they are already old in fellowship with sorrow. These little orphans may be the last hope of a persecuted and heroic race. Their forefathers were doomed to death because they would not deny the Faith. And when these dark-eyed little strangers come to the quiet and the peace of the Alban hills, they could be welcomed with the words in which gentle Philip Neri addressed the students of the English College in Rome, in days when their presence there was almost a badge of martyrdom: "Salvete Flores Martyrum." Hail, buds and blooms of martyrs, hail.

The Armenian orphans are a King's guests in Castelgandolfo. The Holy Father will safely protect them in his old castle, unused for himself but thrown open to these exiles. For he knows that the little children are God's best gifts to the passing generations. More than any other treasure must they be watched over and safeguarded. The gracious and princely act of hospitality which the Holy Father thus exercised was his Christmas gift to the Armenian nation. It is also a great lesson for all his children.

### The Failure of Marriage

**T**HROUGH the United Press, Judge Lindsey of Denver announces that in the United States "marriage is a failure." He does not really mean what he says: his thought is that in certain districts which he has investigated, many marriages turn out unhappily. There is nothing new in this conclusion, but some of the figures quoted by Judge Lindsey again stress the shocking prevalence of the only form of social disorder which is actually fostered by the law. Thus in Denver, 3,000 marriage licenses were granted in 1922, and 1,542 divorce cases were filed; and it is believed that as many as 1,500 couples separated without bringing their troubles before the court. How many divorces were actually granted is not stated, but it is probable that for every four marriages there were three divorces or separations. In Chicago, another community studied, 39,000 couples were married in 1922, and 13,000 were divorced. The figures in both cities showed a marked increase in divorce over 1921. "I believe in the marriage state," concludes the judge, "but as it exists today, we cannot deny that there is something wrong."

There is, but the wrong is not in marriage as it was intended by the Creator, but in the parties who contract it. For our modern English speaking world, the trouble began when Luther promulgated his doctrine that "marriage is a worldly extrinsic thing." Not until the end of the seventeenth century, as Calhoun observes in his "Social His-

tory of the American Family," was any religious ceremony considered necessary by Protestants. Indeed, by some of these sects, as well as by the civil law, it was sternly forbidden and as late as 1685, a Huguenot clergyman was arrested in Boston for officiating at a marriage. In Luther's low concept of marriage, Milton's liberal divorce ideas found a fruitful soil. While in the American colonies, divorce with subsequent remarriage was not common, the laws and customs imported from Germany, England and Holland, soon made marriage "a worldly extrinsic thing" to be broken, as it was contracted, by the secular power, without reference to Christian ideals. The un-Christian principles, directly traceable to Luther, have now become part of American tradition, and today, with the gradual weakening of religious belief and practise among the people, it is probably true that Americans regard an ordinary business contract as far more binding than the contract which begins their domestic life.

Beyond the suggestion that society should be "psycho-analyzed," Judge Lindsey offers no remedy. While it is true, as he observes, that unhappy marriages cannot be prevented by stricter divorce laws, it by no means follows, as he seems to insinuate, that the evils of divorce can be checked by laws that are laxer. The State can, and should, do its part in insisting upon the requisite conditions before a marriage license is granted, in publishing intentions of marriage, and in absolutely forbidding remarriage after divorce, but the American custom of successive polygamy can hardly be destroyed by statute law. Luther and the reformers did all that was possible to destroy the Christian concept of the sacredness of lawful marriage, and the evil has struck deep. Divorce is probably our greatest social disorder, and as our social ills become more acute, it also becomes more evident that, in the words of Leo XIII, the sole remedy is to be found in a return to the principles of Jesus Christ.

#### Germany and Reparations

THE Conference lately in session at Paris failed to reach an agreement on the question of payments to be made in reparation by Germany. France refuses to recede from the position that Germany must pay, and pay heavily. As this position is recognized by the Allies, it would seem necessary, if another war is to be averted, first, that Germany be given reasonable time in which to make the payments demanded, and next, that not another foot of German territory be occupied by foreign troops.

Too much of the German news peddled by foreign correspondents is wholly unreliable. There is probably not a statesman in Europe who does not know that it is impossible for Germany to make any large payment in the near future, for Germany can pay only as she can produce, and by the conditions of the Treaty of Versailles, her power to produce has been fearfully crippled. Today she is facing starvation. She has more than sixty million people to feed, and she is not, primarily, an agricultural but an in-

dustrial country. M. Clemenceau was probably justified in saying that fifty per cent of the restrictions placed upon Germany had been nullified by Great Britain. That country knew that it would be of no advantage to her, or to any country in Europe, to perpetuate a starving, sullen Germany, or to insist upon requirements that would stimulate nothing but hatred. War makes even the wisest mad, and sometimes the madness lasts long after the signing of a treaty. Had the prescriptions of Versailles been carried out literally, Germany would today be allied with the Bolsheviks, and Europe might again be engaged in the destructive business of war.

Burke was justified in saying that a whole nation cannot be indicted. Nor can an entire people be punished, least of all for the crimes and mistakes of a Government which no longer exists. The millions of Germans who today wonder where they shall find bread for starving wives and children, had no more to do with the bringing on of the World War than our boys and girls at school. President Wilson was right in insisting upon a distinction between a people and their government, and in demanding that hereafter the people should have a stronger check upon the action of their governments. The old German Government is dead. To force the German people to pay in time for the damage which that Government inflicted upon France may be justified, but there is no justification for a policy which includes the methods of Shylock, or demands further occupation of German territory. There was never a nation in history which, on its own showing, waged an offensive war, and the German nation is no exception. The people of Germany may be laboring under a conception which is wholly false, but the conception exists, and to argue against a fact is useless. The question now seems to be whether it is worth while to force immediate payments at the risk of bringing on another European war. The Conference is to be congratulated upon its dawning consciousness that another war is a disaster to be avoided at all hazards. That much, at least, is pure gain.

#### Governor Smith and the Constitution

WHEN the Governor of New York wrote his inaugural message, it was not with a pen furnished by Mr. William H. Anderson or Mr. Wayne B. Wheeler, of the Anti-Saloon League. Governor Smith was doubtless well aware that certain words which he intended to make public would be received as barbed arrows in the respective bosoms of Messrs. Wheeler and Anderson. But disdaining the peril, the Governor dared greatly, and as his reward may expect the dislike of every fanatic to whose knowledge his notable message may come.

It need scarcely be said that the Governor is not pleading for the brewers and the distillers. That gibe has long since become meaningless. Thousands of Americans who never set foot inside a saloon, or indulged even moderately in alcoholic liquors, are realizing how great was the falling away from the principles and spirit of the Constitution

which permitted the adoption of the Eighteenth Amendment and the passage of the Volstead act. In striking contrast to a number of public officials, the Governor of New York does not hesitate to express his apprehension of the danger to the Constitution, involved in legislation which is not in harmony with that instrument, whether the law in question forbids a man to take a harmless glass of beer, or stigmatizes as a criminal the Christian father who entrusts his children to a Christian school. In either case, there is a ruthless disregard of a liberty which once was secured, if not by the strict letter, at least by the deeper purposes of the Federal, and the respective State Constitutions.

No American, it may be presumed, desires the return of the old-fashioned saloon, and very few can find great sympathy in their hearts for the woes of the brewer or the distiller. But very many are deeply concerned to note and condemn the methods by which the distillers and the brewers were put beyond the pale of the law. If a business not inherently wrong may be proscribed by law, and the properties thereto appertaining confiscated without compensation, it is obvious that a new principle in American procedure has been established. As the Governor notes, in another connection, "Once the avenue opened, nobody can with any degree of certainty, predict where it may lead." To flout one principle contained in the Constitution, is to undermine our confidence in the Constitution as the shield and protection of any of our liberties.

In his argument before the Supreme Court on January 4, Solicitor-General James M. Beck, defending the Volstead act, said:

The Volstead act is one of the most drastic and iron statutes ever put into existence. Congress intended that there should be no chance to misconstrue its meaning. Congress recognized that it was asking one of the most difficult reversals possible, and that it was about to make a change in the habits of the people, habits they had exercised for more than a thousand years.

Assuredly, there is nothing in common between this drastic legislation and the temper of the American Constitution. Whatever Congress may have "recognized," it should have recognized, first, that it has no power except as power is conferred by the Constitution, and next, that it was never the purpose of the Constitution to vest Congress with power to change or in any manner to interfere with innocuous personal habits. Once the breach is made, the destruction of all constitutional protection logically follows.

The Governor has done well to call the attention of the citizens, at the very outset of his incumbency, to the necessity of returning to the principles upon which this representative democracy of ours is based. State Socialism, and in a more marked degree, Federal Socialism, have gone to lengths deemed impossible by the Fathers. It is time either to call a halt, or frankly to admit that our ideal is not the Government whose charter is the Constitution, but a bureaucracy in which the rights of the individual are at the mercy of a crowd of politicians and unscrupulous minorities.

### Why Not a Trade?

HERE seems to be a theory in this country that if you learn how to read and write, you will be healthy, wealthy and wise. If this theory be true, we have but to con our books with diligence to attain the height of all earthly felicity. But the theory is not true; it is as false as the assumption that the only virtue worth acquiring in a democracy is literacy. Plenty of men and women pass through the portals of Alma Mater with a diploma, and after twenty years have little more than a broken constitution and a long list of debts. For many of these failures the high school and the college are responsible. Our institutes of law, medicine, engineering, architecture, and the others leading to the "learned professions," are today more crowded than ever. The prospect is not encouraging. If these students hold out long enough, the world will soon have another army of lawyers, doctors, engineers and architects, struggling for existence. Some will succeed in barring the wolf from the house, but many will never be able to keep him at a greater distance than the front door. Nor will they be happy, because after a few years they will discover that they do not love their work.

The regrettable fact is that our high schools and colleges are annually giving us a crowd of young men who find overalls out of fashion, and young women afraid of soiling their fingers by work. Hence our towns are filled with young physicians who after a year or two of struggle will become agents for some patent-medicine concern, young lawyers who are waiting for an opportunity to "go into business," and young architects who find that their dreams of line and mass pay no bills at the butcher's and grocer's. The professions today have too many misfits, men who might have become good plumbers, stone-masons, glass-makers, skilled artisans. For them college, or their interpretation of it, was a mistake. The vocational school is still an experiment, but a little vocational guidance may rightly be expected from our high schools and colleges. "Somebody must do the work," writes the secretary of the National Trade Extension Bureau, yet the number of capable men entering the trades is steadily decreasing. And the secretary points out that the young man who finds his vocation as an artisan or as a member of an established trade, will have "an adequate income, joy in work, opportunity for growth, and last, but not least, a chance to serve."

Manual labor is not popular in this country, and that is why many a high school student who would shudder at the thought of working in a foundry, thinks he can find his life's work measuring out soda-water back of a marble table. Could he project himself twenty years into the future, his choice might be more wisely made. The advice of the secretary deserves consideration. To fill the learned professions with weak members who, sanely advised might have become excellent artisans, is a costly mistake. Perhaps our high schools might do more than they have done to prevent their young men from making this mistake.

## Literature

### A Poet's Angel Guardian

If one of those stately and statuesque virgin saints lifted above the noises and folly of earth on the portals of Rheims, or Lincoln or Notre Dame of Paris, all heaven in their eyes and chastity in the very folds of their garments, could speak, what might their voice and their message be? Flute-like, reed-toned to ethereal loveliness, passionless, yet soul stirring, calm yet masterful, deep and solemn yet wistful and pathetic, they would come to us fraught with meanings hidden to common souls, but murmurous of the mysteries of another world. Might it be given to the hearer to compare that voice to that of any singer he knew, he would think neither of Christina Rosetti, nor Imogen Guiney, but with such poems before him as "Singers to Come," "San Lorenzo's Mother," "Renouncement," "The Shepherdess," he would instinctively exclaim: "It is the voice of Alice Meynell."

That voice is silent now. The symphony of English song is less musical by its absence. Not only is the deep spiritual note which it sounded missing, but the purely technical values of art itself are lowered by its dying away. Not only was Alice Meynell the outstanding poetic genius of these later years, both by the matter and substance of her poetic message, she was such also by the form to which she molded it. It was marked, it is true, by restraint and reticence which some mistook for coldness and lack of feeling. In one of her essays, that on "Eyes" in the little volume entitled "The Color of Life," she herself uses the expression "the modest color of unpublished blood." In her poems, and even in her essays, Mrs. Alice Meynell never allows the blood to publish itself to the scrutinizing eye. She hides the blush in her song. She will let no tingling of the nerves, no unruly pose of head, or uncontrolled mood or pitch of voice diminish aught of the inner stream of her inspiration. Unobservant and unschooled hearers might be apt to conclude that inspiration was absent. Yet that inspiration glows at times even to white heat, but tamed like incandescent flame under a hooded lamp. In the twenty-five lines of "San Lorenzo's Mother," there is all the tragedy of a mother's and a son's sacrifice. There is no loud wail, no piercing cry, no swooning of the frame, but a mist of tears. Through that blinding veil, the mother, her heart throbbing with a strange yearning, only half recognizes in the friar, whose wallet she fills and whose beads she tenderly kisses, the "flower" of the dear face of the son she had given to God amid the brethren of holy Francis. But the tragedy is turned into triumph in the faith of that mother who knows that though the face of her own sweet child might be altered beyond perfect recognition by the passing years,

There is One alone who cannot change;  
Dreams are we, shadows, visions strange;  
And all I give is given to One.  
I might mistake my dearest son,  
But never the Son who cannot change.

The faith of San Lorenzo's mother was the faith of Alice Meynell. In that exquisite cameo, we have the abridgment of the poet's art, her reticence, her mysticism, her disciplined control of emotions, under whose strain a less perfect artist, would have burst into louder, but less effective utterance.

In rescuing Francis Thompson from himself and his weaknesses, Alice Meynell constituted herself the Angel Guardian of a wandering minstrel, destined to become one of the lords of English song. We can never be too grateful to her and to Wilfred Meynell her husband for rescuing for posterity, while rescuing the artist, such precious gems as "The Hound of Heaven," the "Anthem of Earth," and the inspired odes to the "Orient" and the "Setting Sun." These glorious gems shine with an added luster when, lifted from the dust in which they would have been defiled and irretrievably lost, they rested in such stainless hands. Alice Meynell was the erring poet's rescuer and guide, she was also the Angel of English song.

Her poetry from her first volume of verse "Preludes," which met the immediate approval of Ruskin, Rosetti and Browning, down to some of her latest songs, the "Poems" of 1921, has the same haunting charm, the same ethereal beauty, the same note of spirituality and idealism. But Alice Meynell, like her sister, Lady Butler, could at times strike the deeper chords of the pathetic. In "The Roll Call" of her sister artist, no martial note is directly blown from the canvas. It musters before the spectator but a handful of battle scarred, bleeding soldiers, feebly answering in thinned ranks, the call which so many comrades, stretched lifeless on the encrusted snows, will no longer hear. But their very feebleness of body, their helplessness, the absence of all the accoutrements of heroism, only intensifying the dauntless chivalry and valor of these broken bits of humanity.

The effect of the seemingly cold artistry of the verse of Alice Meynell is only to intensify the tragedy, the power, the pathos, the splendor even of her song. In the little poem "Maternity," so wistful in its reserve, this truly Christian mother has painted a mother's immortality of grief over the loss of her child:

One wept whose only child was dead,  
New-born ten years ago.  
"Weep not; he is in bliss," they said,  
She answered, "Even so."

"Ten years ago was born in pain  
A child, not now forlorn.  
But oh, ten years ago in vain  
A mother, a mother was born."

This guardian spirit of Francis Thompson, this loving Raphael to the poet, who ultimately led him to the heavenly bridals with the muse of inspired song, seems to have heard those mystic secrets which are communicated only to the elect. They are high things of the spirit, and not all may relish or understand them. For that reason, in spite of her undeniable gifts of rhythm and melody, the chastened beauty of her verse, her deep religious feeling, her shrine must ever be a secluded one. Over its portals might her delicate hands write, not surely in contempt—for the pure spirit of Alice Meynell knew not what that meant, even in the hour when she met the rags and tatters of Francis Thompson—but in friendly warning: *Odi profanum vulgus et arceo.*

To relish her poetry or her prose, you must love quiet, eloquent silences, those pauses of thought and song, during which all outer sounds have ceased and the spirit of the singer seems to hover near you in subtle communings of the soul. We must not look for martial music, but for the intimate note, those softer chords of melody, overtones of half-repressed emotions, yet pathetic in their intensity. We shall not find in her poems or her essays, the splendors of Thompson's ode to the setting nor the glories of the one to the orient sun, but

" . . . on all seas the colors of a dove,  
And on all fields a flash of silver greys."

The paths that lead to her poetic shrine will not be worn by the footsteps of the thoughtless, those who look not to the hills whence cometh our help, by those even who wish from the poet a more direct message, by those who look for action, for more objective expression of the emotions.

The muse of Alice Meynell is a chaste Vestal. It is more. It is a veiled and cloistered nun, an enskyed Saint. Those that seek the ideal and see in poetry and song a truly priestly vocation will visit her shrine for many years to come. They will find it a holy place, a bower of loveliness not of garish beauty, such as poets themselves would have for their reward. And with this fair English singer, dear to the hearts of all Catholics, dear to the lovers of Francis Thompson and Father Tabb whom she loved, in that shrine dedicated to her, we know that others, who like her kept their song attuned to the highest arguments of faith and love, will also be found. There might hover Crashaw and St. Teresa, Patmore and Aubrey de Vere, Joyce Kilmer, the singers who lilted no common lay, the seers who did not allow the cloud of human passion and folly to dim their vision of the love and goodness of God. In that high company, Alice Meynell keeps the white altar of her marble shrine forever.

JOHN C. REVILLE, S.J.

#### IN WINTER

Sing of the haze of the August days,  
Of the south wind over the hill;  
Echo the cardinals in the wood,  
And the plaint of the whip-poor-will;

Sing of the haze of the August days,  
Of shadows across the sea—  
Sing me a song that will make me forget  
That the summer has ceased to be.

LUCILE QUARRY.

#### REVIEWS

*Spiritism and Common Sense.* By C. M. de HEREDIA, S.J. New York: P. J. Kenedy & Sons. \$2.00.

There is much more than common sense in this interesting book on Spiritism. There is a wealth of information on the history of Spiritism and a very keen analysis of spiritistic phenomena. Father de Heredia has endeavored to reach the ordinary reader and so he has presented a scientific thesis in popular form. In so doing he has proved how scientific is his attitude. For in conversational style he has reasoned closely and well. Without going to extremes, as was the common attitude of those who in the past few years have approached this much discussed subject, he has weighed the claims of the new old cult and found them wanting. He has written a book that Catholic readers will enjoy, and give to their non-Catholic friends as a practical exposition of the Catholic attitude toward the latest of the Isms. There are very good spirit photographs accompanying the volume and a commendatory letter from Cardinal Bonzano. This work of Father de Heredia is a real contribution to the history of occultism. G. C. T.

*The Practice of Autosuggestion.* By the Method of Emile Coué. Revised Edition by C. HARRY BROOKS. New York: Dodd, Mead and Co.

Dr. Coué has "arrived," to use a modern term. What are we to think of his system? As one reads his method as outlined by Mr. Brooks, who according to Dr. Coué's foreword "has skilfully seized on essentials and put them forward in a manner that seems to me both simple and clear," one is impressed by its fundamental sanity and simplicity. There is indeed much of psychological interpretation in the book with which we might quarrel. The "outcropping of the unconscious" seems to be nothing more than the old time "association of phantasms or sense images." We may not like all this "subconscious" or "unconscious" self, and may be inclined to question the accuracy of the mathematical precision in the statement that "in the conflict between the will and the imagination, the force of the imagination is in direct ratio to the square of the will." Some sentences offend wherein the freedom of the will seems questioned. But Dr. Coué's theory and treatment are dissociable. He begins with the admitted fact that the majority of our ills are imaginary and the remainder, real ills, are much heightened by imagination. By "auto-suggestion" he would have us control this, and his fact-treatment seems very sane. Of course like all "new" methods it is being and can be exploited unfairly and illogically. But is it new? One cardinal point in his system is the repetition of his formula just before sleeping and just upon waking when our imaginations are more or less automatically released and therefore vagrant. One trained in the Ignatian manner of prayer thinks at once of "congruous thoughts" and "the additions upon retiring and rising." Coué's main principle is to create a healthy buoyant mental atmosphere and thus give tone to the whole being. However, as with all psychic "cures," so with this amateurs can do a deal of harm.

F. P. LeB.

**The Real Lincoln.** A Portrait. By JESSE W. WEIK. Boston: Houghton Mifflin Co.

Thirty-five years have passed since William H. Herndon, Lincoln's bibulous but lovable law-partner, published his "History and Personal Recollections of Abraham Lincoln." Herndon painted Lincoln with all his warts; some thought that it was the peculiar nature of his eye to find warts where none existed. But today when a biography is considered a failure if it is not a *portrait intime*, the storm raised by Herndon and his collaborator Weik seems all but ludicrous. For Herndon had nothing scandalous to relate. All that he published was known to Lincoln's neighbors, and almost as well known to thousands who had never set foot in the Sangamon country. Herndon did what was necessary to save the memory of Lincoln from the mist of falsehood and legend beginning to enshroud it. He began with the assumption, surely incontrovertible, that Lincoln was not a demigod but a man; a great man, but for all his greatness not above man's weakness and fallibility. Yet it is curious to note, as Mr. Weik tells for the first time in his preface, how Lincoln's intimates thought that Herndon, to whom the outward circumstances of Lincoln's life in Springfield were as an open book, had allowed an unwise reticence to restrain his pen. Leonard Swett, for instance, admitting the essential truth of Herndon's portrait, told Weik that a life of Lincoln ought to show "his connection with local affairs . . . where and how he lived, and how he spent his money . . . In other words, there should be more local color, more of the details of his personal history, as revealed by his neighbors." The present volume is Mr. Weik's attempt to do what was left undone by Herndon. The result is a volume of real value, because of the new light thrown on Lincoln's Springfield days, and a delight to all lovers of authentic data concerning Lincoln.

P. L. B.

**The Glands Regulating Personality.** By LOUIS BERMAN, M.D. New York: The Macmillan Company.

At last the key to all the baffling secrets of human nature has been found! Heredity, temperament, national and sex traits, stupidity and genius, folly and wisdom, failure and success, together with more than a hundred similar enigmas, are now entirely cleared up through the secretions of the endocrine glands. Whereas heretofore scientists laid claim to little, if any, certain information about these organs, at least Professor Berman is sure that "the ubiquitous and deep-seated influence of the internal secretions upon life and personality" will account for all the ingredients of human experience. And the warrant for all this bewildering information? Pages teeming with gratuitous and even preposterous statements, despite the fact that the data bearing directly on the activity of the endocrine glands are meagre and fragmentary. We may allow that such functions invariably accompany psychic phenomena, but we may not logically infer from this that these same glands adequately account for all the feelings and emotions, the thoughts and aspirations out of which our daily lives are woven. Above all when the writer imprudently ventures into the realms of psychology, ethics and religion his lack of scholarship, critical discernment and close reasoning becomes painfully evident. "We think and feel," he says, "primarily with the vegetative apparatus, with our muscles, especially the involuntary, with our viscera, and particularly with our internal secretions. . . . Mind is but part and parcel of the body. . . . Character is only a matter of standards in the vegetative system." Aspersions are cast on theology, and on the supernatural, including the well-authenticated cures at Lourdes. Not even the Holy Scriptures are spared. The evolution of man is assumed throughout the volume. The method of progressive assertion, without any real demonstration, is faithfully adhered to, the language at times is cloudy, if not unintelligible, and we look in vain for that critical spirit which should characterize a

work of this nature. But even from pernicious productions like the present, one good result may ensue: callous Catholic parents may awaken to their terrible responsibility in allowing their sons and daughters to study under professors who may rob them of their faith and morality.

D. J. C.

**American Portraits 1875-1900.** By GAMALIEL BRADFORD. With Illustrations. Boston: Houghton Mifflin Co.

The author tells us he hopes to cover three centuries of American history by taking a series of representative figures in the various walks of life and dealing "with their work only as their souls illustrated it." At the outset Mr. Bradford confesses: "If the substance on which we have to found spiritual interpretation could be relied on, we might have more confidence in the superstructure." With this caution the reader is invited to consider a group of eight portraits: Mark Twain, Henry Adams, Sidney Lanier, James McNeill Whistler, James Gillespie Blaine, Grover Cleveland, Henry James and Joseph Jefferson. He admits that this list includes "too many writers and artists," but for others he could not obtain satisfactory material. No one can deny the absorbing interest the introspection excites. "Souls tremble and shift and fade under touch," he warns us. "They elude and evade and mock you, fool you with false lights and perplex you with impenetrable shadows." Those who differ with Mr. Bradford can find their reason here.

Recently one of the omniscients of the "Young Generation" set down Dr. Maurice Francis Egan as "incredibly stupid," because with "the expression . . . of a commonplace conventional mind" the Doctor had lamented the vulgarity, coarseness and irreverence of Mark Twain. Mr. Bradford, after quoting one of Twain's shocking blasphemies, comments after a consideration somewhat akin to Dr. Egan's:

I lived for ten years with the soul of Robert E. Lee and it really made a little better man of me. Six months of Mark Twain made me worse. . . . Taken seriously he is desolating.

The explanation of the fling at Dr. Egan is exposed in the statement that: "Mark Twain's real offense to people like Dr. Egan was that he hated the sacerdotal." But Mr. Bradford cannot be numbered among "people like Dr. Egan"! T. F. M.

**Heredity and Child Culture.** By HENRY DWIGHT CHAPIN, M.D. New York: E. P. Dutton & Co. \$2.50.

The following sentences, taken at random from the first chapter of the book, give an index to the atmosphere into which the reader is introduced.

Civilization seems to be at the parting of the ways. All kinds of wild and destructive theories are in the air. It has been said that we have had a world in conflict; now we have a world in revolt. We are living in an unstable, shell-shocked age. Many biologists believe that the human race is degenerating and losing some of its old stamina.

The preface is written by Henry Fairfield Osborn, and the opinions of Professor E. G. Conklin are largely drawn upon also, of which this "trenchant remark" is a sample: "Social heredity has outrun germinal heredity, and the intellectual, social and moral responsibilities of our times are too great for many men." For the moral culture of the child, the author himself stands sponsor for these statements:

A careful religious training when freed from obsolete dogmas, will be most helpful in developing the best character attainable. The so-called Ages of Faith have passed on, never to return. We need not unduly grieve over this, since they were likewise ages of ignorance and superstition. . . . The little child will be the ultimate judge of the world; before his problems and questionings, most plans of philosophy, codes of ethics, and systems of theology somehow prove stumbling, unstable, inadequate, and unworkable. These few quotations sufficiently demonstrate the calibre of

mentality and the amount of education with which the author of this book on child culture is equipped for his self-imposed task of providing a universal panacea for the evils of the time. F.J.D.

#### BOOKS AND AUTHORS

*The "Catholic World."*—It is no disloyalty to old friendships nor disparagement of past success to congratulate the new editor of the *Catholic World* on the indisputable evidence of progress the January issue of the magazine presents within its attractively changed cover. He begins with an article on the Ku Klux and following we have Miss Brégy's indictment of the current "Literature of Libel"; Dr. Egan's appreciation of the career of Cardinal Gibbons in a review of the recently published *Life*; Dr. O'Hara's survey of "The School Question in Oregon"; Father Conway on "The Catholic Evidence Movement." Seumas McManus on "Religion in Ireland" and Chesterton telling "Where All Roads Lead." This is a series of very timely topics most interestingly treated. Besides all this the usual departments and entertaining incidentals further enhance the value and compel the careful perusal of a very notable number opening the new year for our time-honored monthly.

*Child Care.*—"Meeting Your Child's Problems" (Little, Brown, \$2.00) by Miriam Finn Scott is ably written and is composed of just such knowledge as all parents should have if they wish to make the most of their children and to have them develop to the fullest of their capacities. The book is filled with practical examples that make it all the more interesting.—"The Babe in Your Arms" (Dorrance, \$1.00), by A. W. Baily, M.D., is intended to teach young mothers their responsibilities for the character and temperament of their infants. There is much that is commendable in the book, but the author is rather unduly impressed with her responsible position as a teacher. The best chapter is the last which tells the need of teaching the child something about its Creator.—"Life, How It Comes" (McBride) by Stephen Reid-Heyman is an attempt to teach facts about life to young children, but the nomenclature is so scientific that their mentality will hardly be sufficient to grasp the facts. Many sane and in fact beautiful things are said in a reverent manner, but unfortunately the author's instructions are permeated, perchance unconsciously, by the prevalent spirit of evolutionary principles.

*Man's Problems.*—"Our Neighbors" (Macmillan) by Annie Marion MacLean, is not fiction in the strict sense of the word. It is a sympathetic study of the poor and lowly, and even more human perhaps than Jacob Riis's "How the Other Half Lives." If there is to be peace on earth in these days, the neighbor must be known and loved far better than he is, and he must be brought nearer to God. This is the lesson the author teaches and she teaches it well.—The underlying thought of "Man and the Two Worlds" by William Frederick Dix and Randall Salisbury (Harper, \$1.50) is that this world's physical evils force the conclusion that God has absolutely no control over matter, either originating or otherwise, but is a spiritual force stimulating the human soul to realize ever nobler and nobler ideals. This is the position which Messrs. Dix and Salisbury affirm has given them peace. The premises, however, from which they argue are a jumble of scientific, theological, historical and philosophical misconceptions.

*Fiction.*—"The Man Who Knew Too Much" (Harper, \$2.00) by Gilbert K. Chesterton is none other than a new type of detective, one Horne Fisher, who always "got his man" and yet never brought him to justice. Why? The answer is written large everywhere, only we trust it is not as frequently true in the every-

day world. "The Hole in the Wall" and "The Bottomless Well" are especially pleasing in their tantalizing mystery.

"Babel" (Boni and Liveright, \$2.50), by John Cournos is a tract, thinly disguised as a series of chapters from the life of John Gombarov, who was repelled first by "the sense of futility and apathy" enveloping his native town, and next, by the absurdity of his life as contributing editor of the *New World*. Undoubtedly Mr. Cournos is a writer of power, since he can present the ancient thesis that nothing in life is worth while, in a manner which will arouse the attention even of a jaded reviewer. A new treatment of an old theme is always welcome, but why harp on a theme which lacks truth as well as novelty?

"The Red Redmaynes" (Macmillan, \$2.00), by Eden Phillpotts will be a treat for you, if you like detective stories, with the detectives investigating a triplicate murder. Certainly the manner in which the culprit takes himself off the scene is novel and ingenious. Incidentally, before that climax, the dramatic and romantic interludes happily sustain the interest of the reader throughout the author's new excursion into his Dartmoor Country.

*A Prison Plea.*—With all the literature abroad about prisons, prisoners and the cause of crime and its prevention, we sometimes forget one kind of captives who have lost most ample rights amid the blue. Of these Dorothy Una Ratcliffe sings well in the *Irish Monthly* for December under the title, "Litany of the Caged Song Birds." May gentle Francis hearken!

Once I swung in heaven blue,  
Once was cradled by the trees,  
Once I knew the bending branch  
Touched the pinions of the breeze.  
Little Saint of singing things,  
Francis! hear my flutterings,  
Hear the breaking heart of me.  
Mortals think I sing of joy.  
Canticles of dewy light,  
Roulades of the briared dell,  
Of the runnel's fresh delight.  
Little Saint of singing things,  
Francis! hear my flutterings,  
Hear the breaking heart of me.

Lone I sing engaged in wire,  
But my spirit's on the thorn  
Of the dancing moon-white may,  
Near the nest where I was born.  
Little Saint of singing things,  
Francis! hear my flutterings,  
For the loving sake of Him,  
Who was crowned with a thorn,  
Who once died upon a tree,  
Hear the breaking heart of me.

#### BOOKS RECEIVED

**Catholic Education Press, Washington:**  
A General History of the Christian Era. Vol. II. Modern Times Since 1517. By Nicolas A. Weber, S.M., S.T.D.

**Catholic Foreign Mission Society of America, Maryknoll:**  
In the Homes of Martyrs. By Very Reverend James A. Walsh, M.A. \$1.00.

**Catholic Messenger Press, Louisville, Ky.:**  
Glimpses of the Peace Conference. By Edith Callahan.

**The Manresa Press, Roehampton, London:**  
Meditation Manual. From the Italian of a Father of the Society of Jesus.

**National Historical Society, New York:**  
America's Race Heritage. By Clinton Stoddard Durr.

**Reilly & Lee, Chicago:**  
All That Matters. By Edgar A. Guest. Illustrated.

**Russell Sage Foundation, New York:**  
The Settlement Horizon, a National Estimate. By Robert A. Woods and Albert J. Kennedy. \$3.00.

**Thomas Seltzer, New York:**  
England My England. By D. H. Lawrence. \$2.00; Fastasia of the Unconscious. By D. H. Lawrence. \$2.25.

**Small, Maynard & Co., Boston:**  
American Democracy. By Willis Mason West. \$4.00.

**University of Illinois, Urbana, Ill.:**  
The Economic Policies of Richelieu. By Franklin Charles Palm, Ph.D.

**University of Pennsylvania, Philadelphia:**  
Old Babylonian Contracts. By Edward Chiera.

## Education

### Meeting of the American Catholic Historical Association

THE fourth annual meeting of the American Catholic Historical Association which was held at New Haven during the Christmas week was by far the most successful meeting held up to the present time. There were actually nearly 600 present at the usual banquet in spite of the blizzard that was raging. The first meeting four years ago was at Cleveland, with but a handful present, the second meeting was at Washington, where perhaps a hundred took part, the third was at St. Louis, where an enthusiastic local committee in the old Catholic City, under the generous patronage of his Grace, the Archbishop, managed a very successful meeting, but now New Haven has set a new standard and it has become perfectly clear that the American Catholic Historical Association is to take a definite place as an important factor in our Catholic intellectual life.

The meetings of the association are held always in conjunction with the meetings of the American Historical Association which meets in different cities of the country with various affiliated societies. This year besides the American Historical Association with its membership of nearly 5,000, there met at New Haven, the Mississippi Valley Association, the Agricultural History Society, the American Association of University Professors, the American Philological Association, the American Institute of Archaeology and the Bibliographical Society of America.

As time goes on the wisdom of having the meeting of the American Catholic Historical Association in conjunction with these other related societies becomes more and more clear. It was a great American diplomatist who said "the man I don't like is the man I don't know." Ignorance is the great foster mother of prejudice. To have these meetings which can be freely attended by members of the other societies whenever subjects are discussed that they are interested in, is of itself a proof that it is only truth that is the object of the meeting. The American Historical Association, chartered by the United States Government and affiliated with the Smithsonian cannot formally discuss religious matters, so that the American Catholic Historical Association supplements its work in a very important way.

The feature of the meeting was the dinner on Thursday evening. Instead of addresses on general topics at the will of the speakers, a symposium on the value of historical studies with a limitation of the time for each one was arranged. The introduction was by Rt. Rev. John G. Murray, Auxiliary Bishop of Hartford, and then the other addresses were the Moral Value of Historical Studies by Rt. Rev. Mgr. John B. Peterson, Ph.D., rector of St. John's Ecclesiastical Seminary, Brighton, Mass.; the Sociological Value of Historical Studies by

George Herman Derry, Ph.D., Dean of Union College, Schenectady, New York; the Pedagogical Value of Historical Studies by Rev. Francis P. Donnelly, S.J., of St. Andrew, Poughkeepsie, New York, and finally the Cultural Value by Rev. Peter Guilday, Ph.D., of the Catholic University.

As most of the audience was composed of educators from in and around New Haven with many of those present interested in various phases of education, Father Donnelly's address had a special appeal. His insistence on some of the very modern ways of looking at things and the necessity for having things "function" and of giving "tests" for them was particularly appreciated. He emphasized the fact that the only way to know the pedagogical value of historical studies is to test them on the students and not by the theories of professors. The study of history may very well be just a snap course that enables a man to get through a certain amount of his college requirements without much work, or it may be very valuable groundwork for expression and for training in philosophy and the critical values of appreciation. His suggestion that history should be used for the teaching of expression by the reading of some of the great classics of history in English, and especially some of our American writers with such corrections as may be necessary because of historical development, proved particularly welcome. Dr. Derry's insistence on the fall of man as the explanation of a great deal of history and Mgr. Peterson's exemplifications of moral values as well as Rev. Dr. Guilday's emphasis of culture through history made the evening a very complete presentation of an extremely important subject.

If the meeting had brought out nothing but the President's address it would have been well worth while. The outgoing President of the association, Robert Howard Lord, Ph.D., Professor of History at Harvard University, took for the subject of his address: Belgium, A Study in Catholic Democracy and developed his theme so as to show how much has been accomplished for the solution of all the modern social problems by Catholic Belgium.

One of the most interesting contributions to this meeting came from Mr. Percival Merritt of Boston who has recently been studying the conditions of early Catholicism in Massachusetts. He has compiled a sketch of the Abbé Louis de Rousselet, who succeeded Abbé de la Poterie sometime in the month of September, 1789, when he entered upon his duties as pastor of the Church of the Holy Cross. A letter from Bishop Carroll dated Baltimore, August 31, 1792, said: "I am exceedingly pleased at your determination to return to Boston; I know very well you will meet with difficulties . . . may the blessings of God be with you."

The important feature of Mr. Merritt's researches is that in November 1792 proposals were issued for the publication of a weekly newspaper in French and English of which the Abbé de Rousselet was the editor. Some numbers of this paper actually appeared, though it only lasted

a few weeks. American assistance for the translation into English of the French articles was obtained. So far as the principal article in the paper was concerned "An Account of The French Revolution," this assistance was furnished by no less distinguished a personage than John Quincy Adams. The publication which was called *Le Courier Politique de l'Universè* was suspended in the middle of January, 1793, because De Rousset was called to the Island of Guadeloupe, as he announced, "at the request of a great number of its inhabitants in order to fulfil the duties of an Apostolic missionary." His return to the Island had a tragic sequel and he was guillotined by the French commissioner, some fifty of the French royalists being executed within an hour and De Rousset met his fate with them.

No copy of this Catholic journal edited by a Catholic priest, published in Boston in 1792 is extant, so far as is known. Its importance in Catholic journalism in America may be judged from the fact that the next Catholic paper issued was the *Michigan Literary Review* edited by Father Gabriel Richard which did not appear until 1809.

The officers for the ensuing year are: President, Charles Hallan McCarthy, Ph.D., Professor of American History at the Catholic University of America; vice-President, Mr. Gaillard Hunt of the State Department, Washington, formerly the head of Manuscript Division of the Library of Commerce; second vice-President, Dr. Leo F. Stock, Assistant Professor of American History at the Catholic University and a member of the staff of the department of Historical Research at the Carnegie Institution, Washington, D. C.; Treasurer, the Rt. Reverend Monsignor C. F. Thomas, Pastor of St. Patrick's Church, Washington, D. C.; Secretary, Rev. Dr. P. Guilday; Archivist, Miss Frances Bronner, Catholic University, Washington, D. C. Owing to the fact that the duties of the secretary have increased with the growth of the society, upon a motion made by the Rev. Dr. Guilday, the Rev. Dr. Edwin Ryan of the Catholic University was nominated and elected to the post of assistant secretary and given a place among the officers of the Association.

The number in the society at present is 232 of whom eighty-two are life members and 150 annual members. Among the members are two Cardinals, six Archbishops, over thirty Bishops, over one hundred of the secular and regular clergy, a dozen of Sisters and the remainder laymen and women. There are members in thirty-six States and the District of Columbia, but the last named has more than any of the States in membership. There are also members in England, Canada and Belgium. Membership hereafter is to cost \$5.00 per year, but all members are to receive the *Catholic Historical Review*, which is now to be affiliated with the American Catholic Historical Association, without further charge to members. This makes the *Catholic Historical Review*, the official organ of the association.

It is felt that the interest aroused at the meeting in New

Haven will add largely to the membership of the Association in New England. A Connecticut Historical Association is to be organized with definite relations with the American Catholic Historical. The local committee of arrangements for this meeting accomplished wonderful work. It is well recognized that the success of this is very largely due to Rt. Rev. Bishop Murray who devoted himself unstintedly to the work and who found magnificent cooperation. As a consequence this meeting has touched very deeply the hearts and minds of Catholics in New England and has made a great many people recognize how much assistance to faith and a reasonable knowledge of religion such intimate contact with brother Catholics from other parts of the union can be. As a result of the success of the committee's work undoubtedly a great good has been accomplished for the Church.

JAMES J. WALSH, M.D., Ph.D.

## Sociology

### Immigration and the Church in Western Canada

SOME years ago Monsignor Talbot, the contemporary of Newman and Manning, clearly defined the province of the laity in terms which excluded them from almost every sphere of religious activity. Had Monsignor Talbot lived in our day and in Western Canada he would have had to alter his conception of the mission of the laity.

There is no problem of greater importance in Canada than that whose answer is the solution of many other ills, a populated country. Moreover it is specially significant that the present Liberal administration has decided to foster immigration from Central Europe more carefully. Naturally the policy of securing immigrants from Central Europe does not meet the approval of all; not only does it not secure approval, but it is roundly denounced. There are some who argue that British immigrants only should be admitted to Canada. Indeed, some extremists argue that unless British immigrants can be secured the doors should be closed to all immigration. Now to secure enough British immigrants is impossible. Baron Shaw of Dunfermline while passing through the West and noting the sparse population told us that we could not expect the United Kingdom to supply immigrants, we must look for them elsewhere. Then, too, many expect the best of British immigrants; this, however, is impossible, as Lord Shaw told us. Therefore, we must accept what British immigration comes to us and not encourage British immigration too much, for the immigrant that answers the call to farm the prairies is often the middle-class worker of the manufacturing town, a person not suitable for farm work in any sense whatever.

The most urgent need of Canada is able and thrifty farmers. Where can we get better, more thrifty farmers than those whose hard life in Central Europe has accustomed them to till every inch of land in a very skilful

manner? Asiatic immigration should, in the writer's opinion, be confined to Asiatics who are British. However Asiatic immigration does not loom before us at present, and the problem evolved can be safely left alone.

We now come to a vital point. How does immigration affect the Catholic Church in Western Canada? First of all one may thus survey the position of Catholicism in Western Canada. In the large towns and at various missions in northern parts the wants of the Faithful are supplied by religious or secular clergy in churches, monasteries, convents and educational institutions. In the open prairie the Church labors at a disadvantage. Protestantism is strongly entrenched and into an atmosphere charged with Protestantism come the Hungarian and the Pole. The Protestant churches are so well established and Protestant institutions are so numerous that the settler from Central Europe feels that they are national institutions. Meanwhile under the pretext of making these immigrants good Canadians the Protestant churches make them outwardly at all events good Protestants. I firmly believe that an organized Catholic laity could do much to prevent such disasters. Archbishop MacNeil of Toronto has experienced great difficulty in securing priests to minister to the alien population that settles under his jurisdiction. The writer ventures to ask if it might not be possible to come to some agreement whereby priests could be brought with each boat of settlers from Europe? Until, however, we have a larger foreign population the good work begun by various bodies of religious men and women should be strengthened and extended by active lay cooperation. The Irish and French Canadian Catholics are fairly well organized. They should help to organize their more unfortunate coreligionists from the Central States of Europe.

Canada boasts of her vast tracts of rich soil, her unopened mines, her great forests but of what use are these if they lie idle, fields uncultivated, mineral wealth untouched, the forests unaccustomed to the sound of the axe. Most surely we need people, the more the better. The Church is in favor of this, but the Canadian Church needs help in dealing with the great problem, and the laymen can and should give that help.

JAMES WARDLAW.

## Note and Comment

Artikoloj pri  
Esperanto

READERS of AMERICA who are not familiar with Esperanto may be interested in testing their linguistic acumen on the following brief reference to our review which occurs in the December issue of *Skandinava Esperantisto*:

*America, katolika revuo semajno de New York, publikigis en sia numero de la 25a de novembro artikolon titolitan "The Need of An International Language" (la bezono de internacia lingvo) de Richard A. Muttkowski.*

Not all the articles in the Esperantist review, however,

are quite as simple as this little item under its "Recensa Fako."

### Latest Jewish Statistics

THE Jewish Year Book informs us that the Jews throughout the world now number 15,400,000. About 9,250,000 of these are in the various Slavic countries, and in Hungary and Austria. Various estimates have been given of the Jews in Palestine, but they are said to number at least 85,000, or somewhat over twelve per cent of the total population. For the United States the figure given by the American Jewish Committee of 1918 is used. It places the Jewish population at 3,300,000. Of New York City the *American Israelite* incidentally writes in a recent issue that: "It has a larger Jewish population than any city in the world, its 1,500,000 citizens of the Jewish faith constituting almost half the total Jewish population of the United States, about one-tenth the total in the world, and more than twice the 600,000 population of Jerusalem before its fall."

### The Deluge of Stock Dividends

THE flood of stock dividends in recent months, says the *New York Evening Post*, has apparently "no parallel in the history of American business." Attention has been drawn to this fact for a long time by the American Federation of Labor in its exposition of how taxes are successfully evaded by large corporations. In apportioning the income of their business among their stockholders in the form of stock dividends these concerns are able to escape taxation. The par value of new securities issued during 1922 actually represents more than one billion dollars. Three-fourths of this amount we are told, has come from branches of the Standard Oil group. The fear of a special tax that might at any time be levied on undistributed earnings has hastened this process:

Certain "radical" members of Congress have been strenuous advocates of this scheme and have repeatedly charged that a policy of deferring dividends has been employed by prosperous corporations to save their wealthy stockholders from the payment of surtaxes on their incomes and also to conceal exorbitant profits.

A penalty, in the nature of an extra tax, has in fact been provided for accumulating surpluses beyond "the reasonable needs of business," but the question is, what needs are "reasonable"? At all events the present situation has made it prudent to dispose of surplus in the form of stock dividends. This action, however, now calls renewed attention to the vast profits that have been made and are being disposed of without taxation. Hence arises the further proposal of a special tax on stock dividends themselves. Such a legislation would definitely checkmate the decision of the Supreme Court in 1920, that stock dividends are not income and are, therefore, exempt from taxation.

American Scientists  
and Evolution

**R**ECENTLY the American Association for the Advancement of Science held its seventy-sixth meeting at Boston. The scientific scholarship of America was splendidly in evidence and the papers read were in many cases masterpieces of research. Unfortunately however through its Council the Association has committed itself to evolution as follows:

So far as the scientific evidence of the evolution of plants, animals and man is concerned, there is no ground whatever for the assertion that these evidences constitute a "mere guess." No scientific generalization is more strongly supported by thoroughly tested evidences than is that of organic evolution.

The evidences in favor of the evolution of man are sufficient to convince every scientist of note in the world. These evidences are increasing in number and importance every year.

These resolutions, which were not passed upon by the general body before being promulgated, were signed by the evolutionists, Professors Osborn and Conklin, and the eugenist, Dr. Davenport. It is to be regretted that such a pronouncement, so adequately false as far as man is concerned, should bear the stamp of so learned an association. Has Dr. Conklin forgotten his recent words in Boston that evolution must forever remain a theory and cannot be proved? Unfortunately these resolutions were sent broadcast by many newspapers "on the authority of more than 2,000 scientists of America," whereas the small body of men known as the Executive Committee and Council were the ones responsible, and we have enjoyed a fresh rush of editorials ament obscurantists who oppose evolution.

The Hopeful Aspect  
of Reunion

**A**T Dhanbad, the *Catholic Herald of India* tells us, the Anglicans are sharing their church with Armenians. It is a very charitable arrangement, the editor suggests, but rather awkward if sharing a church means sharing a Faith, since Anglicans must then believe in two Sacraments one Sunday, and in seven the next. "Why not go a step further and share the church with Mahomedans, Buddhists and Hindus?" This might consolidate the religious entente between East and West, and yet there is no denying, the writer thinks, that in spite of clumsy efforts and failures the reunion movement "reveals in its depth aspirations that ring true and may lead back to the truth":

How else shall we explain the passionate appeal for reunion with Rome and the Holy See made at the Church Congress by Lord Halifax, the great Anglican figure who for fifty years presided over the English Church Union? After relating an interview he had with Cardinal Mercier on the Reunion of Christendom, and explaining that England's division from Rome was due to misunderstanding rather than to formularies, he went on: "A head in the late war was found essential to avoid defeat and secure success. We all welcomed Marshal Foch when he was put at the head of the Allied Armies. Might not a head be as essential for the success of the Church's warfare against sin and unbelief? Would we not do well to welcome Pius XI, as our armies welcomed Marshal Foch?"

The speaker then stated his faith in the Anglican Church and

added: "It is just because of the security I feel as a member of the Church of England that I have no hesitation in advocating the duty of endeavoring to recognize the Roman claim on behalf of a visible center and head for the Catholic Church, and by doing so to take a step which, by making the reunion of Christendom possible, will best promote the interest of the Christian religion throughout the world."

While Catholics can have but one attitude towards reunion, which has often been clearly expressed and which no Catholic can fail to understand, there is every reason why all should earnestly pray at the present time that the true reunion of all Christians in the one Fold may be hastened and that others, too, weary of modern delusions, may be gathered at last into the one Church of Christ that alone has His Divine promise of infallible truth.

For the Future  
of the Church

**R**EALLY nothing is so difficult as to find friends for our undertaking," writes Father H. M. Brinkmann, representing the Central Bureau of the Catholic Boys' and Young Men's Associations of Germany. Yet his work, as he correctly adds, "is one of the most necessary at the present hour." His priestly heart overflows with sympathy as he describes the fate of the children of the Catholic poorer classes:

Have you ever seen those boys of ours with their pale and haggard faces, lank and bony fingers, children with the countenances of old men, boys of stunted growth, and others whose long meager limbs will hardly bear their stooping bodies? They need nothing else than good nourishment and good care to be ours with body and soul. But if we cannot bring them help, then, humanly speaking, they are lost to the Church. Others will put them into secular institutions where they are exposed to every influence of Bolshevik propaganda.

The organization for which Father Brinkmann is now trying to secure a fund in the United States to save the souls as well as the bodies of these children and to promote the cause of the Church among the youth of Germany, has for its protector the Archbishop of Cologne, Cardinal Schulte. To carry on this most essential work, every sacrifice has been made in Germany by priests and the devoted Catholic laity, but the depreciation of the currency renders it impossible to continue to give the necessary assistance. Since a great part of the younger generation suffers from consumption due to lack of proper nourishment, the Catholic organization in question has erected homes for the under-nourished and convalescent children. The largest of these institutions, in the very heart of the industrial center of Cologne, was recently burned down out of animosity to the Faith and only the charred ruins remain. Under present conditions reliance must be placed upon help from abroad. Any aid, therefore, to save and promote this worthy undertaking will gladly be forwarded by us to Father Brinkmann who comes with the heartiest recommendations of Cardinal Schulte of Cologne.